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THE IMPACT OF THE BLACK POWER ON THE
FILIPINO COMMUNITY AND THE
IMPLICATIONS FOR THE CHURCH

A Dissertation
Presented to
the Faculty of the School of Theology at
Claremont, California

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Religion

by
Anatalio Crisostomo Ubalde, Jr.
June 1973

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INTRODUCTION

There is a people today in the United States who are alone but not lonely. A people afraid but not aware of their oppression. A people who are beginning to admit their frustrations with no outlets to express these frustrations -- at least constructively. A people who were previously colonized for many centuries and who still carry their colonized mentality internally. They have recently immigrated to a land of opportunity but are yet without the opportunity. A people colonized and white-washed for such a long time that they are not even aware of their own potential. Therefore, in many respects, a people who have had no opportunity to fully express their own potentials as human beings. A people who are most bewildered with their identity: a people of the Orient who have Spanish surnames, who are brown in color rather than yellow, who have Euro-Asian consciousness or mentality, and who can be identified as Spanish or Mexican, thus Latin. The latter identity is preferable if one has questioned the fact that one is not white but still longing to be identified as white.

This is a people immigrating to America in thousands with the second largest number of immigrants of all countries in the world, (surpassed only by Mexico). They have the largest increase in percentage of immigration the last three years and especially the last decade.

This is a people hungry for status and social activities due to the lack of social recognition from the dominant class. This is a people seeking self esteem, which is rightly theirs, but who are without the acceptance from those who they feel are the gate keepers of the gate to acceptability. Therefore, it is a people who must socially and psychologically do more than what is really required to be a man. Thus it is necessary to be a super-human, a superman, to be accepted. Therefore they do inhuman tasks or try to be someone other than themselves to be accepted or be considered a man. This is a people who are afraid to create any waves whatsoever because of the inherent insecurity of their status: economically and socially.

This is the Filipino experience in the United States. An experience being questioned by many young people within the Filipino community and by many progressive adults who for the first time have the opportunity to be with allies, the young and their Third World brothers and sisters, in a supportive role. That experience needs to be confronted and challenged by a truly beautiful people because of the inherent evils and dehumanizing effect on the people. It is also a timely opportunity to confront the evils because the path is somewhat paved by the Blacks

in the United States, followed immediately by the Chicanos from Mexico and the Latinos from South America.

Even though the path may be somewhat paved, the Filipino struggle will not be easy because the struggle itself cannot be won by those who earlier fought to break down many initial barriers. The disease is elusive and as large as a monster. The disease is not only out there but it is also in there. Therefore, no matter how much change occurs out there, in there is still inflicted by the disease of racism and inhumanity. Thus a complete diagnosis and a cure must be taken immediately with all the urgency that a people can muster to cure inherent cancer already emasculating and killing a people, a community, and a people of God.

This dissertation is to address the people, the community, the church, to its conscience, to its responsibility, to its commitment, and to its own struggle to be what it ought to be -- a place to let it be and what it is intended to be -- genuine, forgiving, liberating, and reconciling. All these adjectives can only be meaningful if they can be translated to the basic needs of a people, a community, such as in employment, housing, health care and education.

The author feels the urgency for the people to be conscious and aware of their own reality, the reality of an oppressed people, community. It is therefore, the aim of

the author to deal with this oppression and to suggest how the people, the community, the church can help alleviate and remove the disease so prevalent in the people, community and the church.

Statement of Problem

The major problem lies with accepting; The history of the oppressed Filipinos in America; the real identity of the Filipinos peoplehood; the traumatic and stifling experience of racism; and the social problems which are obvious but ignored. The historical events, issues, and experiences in America are dimly lighted due to their lack of documentation in America. There are many Filipinos who are unable to accept their identity because of their marginality as a people in America. Both the overt and covert racism has prevented Filipinos from responding fully to their potentials as human beings. Finally, the social problems are so enormous that no one within the community has had the privilege to reflect on these problems due to the survival level of the Filipino community in society.

Purpose

Understand the impact of the black power in the Filipino community and the implication for the church.

Methodology

Study the contribution of black secular and church thinkers and black spokesmen in America; determine if these contributions through personal observation, have made an impact on the Filipino community.

Value of the Study

This dissertation hopes to accomplish several things:

1. Address the Filipino people, community and church to its conscience, to its responsibility, to its commitment and to its own struggle to be honest and real to themselves, to others and to God.
2. Begin discussions (if not already begun) on the social problems of the Filipino community and society from the perspective of the past, present and future.
3. Address the Filipinos to the possibilities of becoming significant and reliable participants in the broader society, especially politically.
4. Sensitize and challenge the church to a new and responsible stance toward the people of color -- especially the Filipinos -- thus, authenticating herself to its calling and mission in the world to all people.

5. Challenge the Filipinos to love themselves and their community by accepting themselves as they truly are -- children of God.

The writer will cover these topics of concern through understanding the Filipino experiences in the United States in Chapter I; the impact of the black power in Chapter II; the theological thrust in Chapter III; and the experiences of a people in transition in Chapter IV.

CHAPTER I

THE FILIPINO EXPERIENCE IN THE UNITED STATES

The Philippines

All nationalities in the United States, with the exception of the Native Americans, came from another country. The Filipinos are an immigrant group from a country known as the Philippines.

Anthropologists have theorized that the Philippines was once part of a vast continent extending from what is now Indonesia to the islands and islets that make up Polynesia. Such a continent was called Mu or Lemuria. Through volcanic eruptions, the continent submerged beneath the sea; this waterway is known to us as the Pacific Ocean. What we can see of the present day Philippines, Indonesia, Guam, Hawaii, Micronesia, etc., are remnants of this continent. It is also argued that the Philippines used to be part of the Asian continent which partly submerged during the postglacial age, some 25,000 years ago.¹ If these theories could be given some credence, it can

¹Jose L. Bonpua, Jr. "The Filipino Experience in the United States" (unpublished study, San Francisco: San Francisco Unified School District, 1971), p.15.

safely be deduced that the prehistory of the Philippines has been one of amalgamation of different Asian and Pacific blood strains.

Spain set foot on Philippine soil in 1521 and ruled until 1898, ceding the Philippines to the United States in the round table discussion held at Paris without Filipino participation. Despite the attempts of Felipe Agoncillo, the envoy of the nascent Republic of the Philippines, to seek an audience with then President McKinley and later with the American and Spanish negotiators in Paris, he failed.² The United States formally annexed the Philippines. This culminated in the Philippines -- U.S. War of 1899. The American rule in the Philippines lasted until 1946 when the Philippines acquired their independence.

The Emergence of the Filipino Identity

Without any knowledge of the history of the Philippines and her people, both would just simply be labeled "Oriental". The Filipinos are not Orientals. In the first place, the term is an untutored word. It has a lot of definitions. The "Orient" is a big land mass which could extend from southern U.S.S.R. to China to the entire

²Ibid., p.43.

Middle East (including Greece). Present usage even defies the Chinese being called Oriental for the right term is really "East Asian". Who are the Filipinos then? There are three variables necessary to the understanding of the Filipino: 1) geography; 2) racial affinity; and 3) culture.

The Philippines is one of nine independent States in the Southeast Asian region. By her geographic location therefore she is definitely Asian, that is Southeast Asian. She is one of the most unique States in that area because she is at the same time in the periphery of the Pacific. Her somewhat centrally located situation has made her an entreport among her neighboring States. This is the reason why the commerce of the Philippines has had a taste of foreign influence prior to the coming of the West. The Filipinos were not enemies, as many historians have written in the past, of the Chinese, the Indians, or the other races that immigrated to the Philippines in the course of time. On the contrary, there has been continued and mutual admiration of each other.³ Commercial intercourse broadened the minds of the Filipinos.

Racially, the Filipinos are Malayo-Polynesians and therefore Asians.⁴ Because of this racial affinity, they have recently pronounced solidarity with other

³Ibid., p.36.

⁴Ibid.

Southeast Asian nations such as Indonesia, Malaysia, and Thailand. Ironically, the Filipinos in the United States have often been confused as "just another one of those Orientals." This attitude can be attributed to the ignorance of many Westerners about Asia.

Of the three variables, culture is the most important. The history of the Philippines clearly provides the reason why Filipinos are a different kind of Asian. Their culture definitely has a predominance of Latin heritage, that is, Spanish. Religion, which is deeply engrained in the hearts of Filipinos, is the main factor separating Filipinos from Oriental cultures. At least eighty-five percent of the population are Roman Catholics, and naturally, ties have always been non-Asian.⁵ The emphasis in the days of Spain in the Philippines was that of Europe. During the United States occupation regime, they reshaped what Spain had brought to the Philippines. Another addition to the Filipino culture was Protestantism, a product of the freedom of religion.

Politically, Filipinos are the most advanced in Southeast Asia today (if one uses the Western style of politics as a means of comparison as an ideal ideology).⁶ Politics is a way of life for Filipinos. But this "way

⁵Ibid., p.37

⁶Ibid.

of life" has not been transported or transplanted by immigrant Filipinos who came to this country due to their oppression. For to become an American meant accepting the white stereotype - docile.⁷ One of the reasons is that the first Filipinos who came to this country received little education when they left the Philippines. They were never given the educational opportunity given today in the Philippines and in the United States. For this reason, the second generation of Filipinos who were exposed to a white racist education easily lose their sense of pride in their own heritage and identify themselves with the other sub-culture groups or adopt the ways of the white man to the detriment of their own. This is why there is definitely a need for a "Philippine ethnic studies program" to afford these "lost" generations a cultural rebirth in their own heritage.

If one is to determine if Filipinos are Westerners or Asian, one has to qualify his answer. If one is to judge by the culture, i.e. politics, religion, education, the Filipinos are definitely more Western than Asian. However, if the "values" practiced within the family system are examined closely through the family ties and "neighboring community", one can readily say that the Filipinos

⁷Paul Jacobs, et al., To Serve the Devil (New York: Vintage Books, 1971), II, xxxiv.

are an Asiatic people. Is this true with the American born Filipinos? Again, this question requires qualifications. Those Filipinos born in Hawaii in the 1920's through early 1940's are more or less Filipinos with some cultural ties with the Philippines. For it was during these years that Filipinos spoke and taught their native languages in school and at home. It is not surprising for example, to hear of Hawaiian born Filipinos who speak Cebuano, Tagalog, or Ilocano without the slightest accent. For those Filipinos born in continental U.S.A., the situation is quite different. Although they did not necessarily attend the best public schools, the milieu with which they lived outside of their home was mainly Anglo-Saxon. The schools taught them the values of the Anglo and psychologically and sociologically they inwardly began to reject their own culture because it was then a subject of mockery and insult within the environment to which they were exposed.

Today, there is a hopeful reawakening among the younger generation of Filipinos in the United States. This generation is eager to learn the culture of its parents. They desire to earn for themselves an identity they have long lost. Filipinos find that their classes in ethnic studies compensate them for their lack of knowledge about their culture during the time when they heard only talk of the greatness of Western civilization.

FILIPINOS IN THE UNITED STATES

Filipinos apparently first took up residence in New York and Philadelphia in the days of the sailing schooners when Filipino crews manned vessels of many seafaring nations. As early as 1587, explorer Pedro Unamuno sailed into Moro Bay, landed with twelve soldiers, a Franciscan friar, and a few Luzon Indians, apparently the first Filipinos to set foot here (California).⁸ The beginning of the history of the modern immigration follows closely on the heels of a 1903 decision of the American administration of the newly occupied Philippines to send students to study in America. Many of the pensionados were enrolled in California high schools before being dispersed to colleges across the nations. These pensionados were sent by the Philippine government and were generally treated well prior to the 1920's. They usually belonged to that privileged class of ilustrados, the Filipinos who were mestizos and therefore, lighter-skinned.⁹ Their presence could not easily be distinguished from Latin people. They were few in number and, therefore, not conspicuous enough

⁸Julita Tamondong McLeod et al., "History of the Filipino People in the Philippines and in America. (Unpublished study by the Committee on Philippine Studies-ES-714, San Francisco: San Francisco Unified School District, 1971)

⁹Bonpua, op.cit. p.50.

to be noticed by the "white gentry." When their numbers grew however, suspicion began to emerge. To the average white man the Filipino was no different from any other "Oriental". His presence in this country was considered to be a threat to the purity of the race, to job opportunities, and to peace, serenity and prosperity. Color was therefore not in the Filipino's favor.

As the years passed, unsponsored students and increasing numbers of job-seekers crossed the Pacific. They settled all across the nation with concentrations in Kansas City, Chicago, Philadelphia, Boston, New York and Washington, but the majority settled on the West Coast. Sometimes Hawaiian sugar plantations served as an earning way station enroute. The bulk of those who stayed in California found work in the lettuce and asparagus fields, in food canneries and in following the West Coast fruit harvests.

The Filipino Exclusion Act, passed in the depression years, shut off the flood of newcomers until the Second World War.¹⁰

The Immigration of Filipinos

In 1906 the Hawaiian Sugar Planter's Association distributed propaganda materials stating that the life.

¹⁰Ibid., p.45-46.

style in the United States was the best in the world and that one's life there would improve beyond one's expectations. The Filipinos were gradually procelytized to the idea that the streets in the United States were paved with gold.¹¹ They did not know the real motivation for this campaign. The first migration of Filipinos were the Philippine braceros known as Zacadas. The following year in 1907, fifteen Zacadas started their adventure in the plantations of Hawaii. The numerical strength of the Filipinos reached its peak in the year 1946 when 125,917 imigrated to Hawaii. For various reasons, during that year some 80,000 of them decided either to go home or to resettle on the United States mainland. Certain numbers left to avoid the dehumanizing experience of farm camps and others left to find other possibilities for the betterment of their livelihood. In the 1960 census, Hawaii still stood as number one in terms of Filipino population. There were then 69,070. This was followed by California with 65,545 in the same year.¹²

Why were the Filipinos particularly recruited by the United States companies? The first obvious reason was expediency. During the World War II, it was military expediency.¹³ This was the same year that the

¹¹Ibid., p.44

¹²Ibid.

¹³Manuel Buaken, "Our Fighting Love of Freedom," Asia XLIII (June 1943), 357-9.

United States shut its doors to Japanese workers as manifested in the so-called "Gentleman's Agreement".¹⁴ This was also the period of organized movement against Asians, commonly known as the Yellow Peril.¹⁵ But since recruitment of Filipinos was easier to do, they, like the Puerto Ricans, became the Japanese and Mexican substitutes.¹⁶

By the middle of the 1920's Filipino immigration stood at the rate of 6000 annually.¹⁷ This was due to the enactment of the 1924 Immigration Quota which prohibited the coming of Asians, notably the Chinese and the Japanese. The Filipinos were to experience the same impact of racism in their lives. Although technically under the protection and so entitled as "nationals" of the United States, they did not receive the full privilege of the fringe benefits, such as health care, insurance, etc. Worst of all, they were barred from owning lands even if they had the means to buy.¹⁸

¹⁴Bonpua, op.cit., p.44.

¹⁵W.S. Hayner, "Social Factors in Oriental Crimes", American Journal of Sociology, XLIII (May 1938), 917.

¹⁶Carey McWilliams, Brothers Under the Skin (Boston: Little, Brown, 1964), p.235.

¹⁷Ibid., p.234.

¹⁸I.B. Buaken, "Filipinos Do Not Understand", Asia XLIII (September 1943), 560.

In May 1928, just as the Filipinos were beginning to feel the oppressive life on the farms, Congressman Richard J. Welsh of California introduced House Resolution 13,900 calling for the exclusion of Filipinos from immigrating to the United States.¹⁹ He was joined by Paul Scharrenberg, Secretary-Treasurer of the California State Federation of Labor and V.S. McClatchy, Editor of the Sacramento Bee, and Secretary of the California Joint Immigration Committee.²⁰ Earlier McClatchy was strongly active for the expulsion of the Chinese and Japanese. A score of other organizations notably the American Coalition joined them. This organization was particularly conscious of excluding the Filipinos "due to their unassimilability".²¹ Because of the fact that prior laws on immigration failed to specify the status of the Filipinos, Senator David A. Reed of Pennsylvania, sponsored a joint senate resolution No. 207 in the Congress of the United States on December 2, 1930.²² This resolution prohibited the "citizens of the islands (Philippines) under the jurisdiction of the United States who are not citizens of the United States" from migrating to the mainland or the territory of Hawaii within a two-year period.²³ The

¹⁹Bonpua, op.cit., p.46.

²⁰Ibid.

²¹Ibid.

²²Ibid.

²³Ibid.

success of the Filipino farmer in Hawaii, however, led to the formal and official protest of the government of Hawaii.²⁴

The tide turned somewhat differently in respect to Filipino immigration during the 1920's when various Filipino leaders called for the early independence of the Philippines. Those who opposed the Filipino farmers earlier became their allies. The cry for "Philippine Independence" was actively lobbied for by the American Farm Bureau Federation, the National Dairy Union, and the National Grange.²⁵ The result was the making of the Hare-Hawes-Cutting Act which provided among others, the independence of the Philippines within a ten year period beginning with 1932. This act was vetoed by President Herbert Hoover on January 13, 1933 but the Congress overrode his veto. One of the significant yet unpleasant provisions of the law was the stipulation that during this ten year period, there should be an annual quota of fifty immigrants only. This law was later amended under the Tydings-McDuffie Act of March 24, 1934.²⁶ Filipino prospective immigrants since then were discriminated against by racially biased laws on immigration until the passage of the Immigration Act of 1965.

²⁴Ibid.

²⁵Ibid.

²⁶Ibid.

Filipino Status in the United States

The status of Filipinos during the period from 1898 to 1946 was unique.²⁷ They were then a colonial people of the United States and as such were technically not "immigrants" nor "foreigners". They were not considered immigrants because the Philippines was part of the United States as a colony and was a part and parcel of this country. By definition, immigrants are those people who, coming from another country, settle in another making the latter their adopted country. For this reason, the Philippines was not a "foreign" country to the United States; hence Filipinos were not considered immigrants nor foreigners.

The Filipinos were not given the status of citizenship because the laws of the land specifically defined those eligible to be "aliens". Under the definition, the Filipinos were not aliens because they owed allegiance to the United States. This was so provided in the Act of 1790 which grants naturalization to any alien "being a free white person".²⁸ Although the United States loved to label the Filipinos as being "free" under their rule, they were

²⁷ Grayson Kirk "Filipinos", Annals of the American Academy of Social and Political Science, CCXXIII (September 1942), 45-46.

²⁸ Bonpua, op.cit., p.48.

by no means "white". Therefore, under this law, the Filipinos could not become eligible for citizenship. In 1918 however, the United States Congress passed a law which provided for the naturalization of "any alien" who had served in the forces of the United States during the first World War even if the applicant had not previously filed a declaration of intention nor completed five years of residence. This was followed by another act passed in 1919 granting eligibility to become a citizen to "any person of foreign birth". Because the law did not define the meaning of "any alien", the lower courts granted citizenship to some aliens. The provisions of these laws were tested in the Supreme Court in 1923 in the case of *Loyota vs. United States* in which Loyota acquired citizenship because of having served in the United States Coast Guard Service from 1913 to 1923 and also served in the United States Armed Forces during the first World War.²⁹ Justice Butler, speaking for a unanimous court, ordered the revocation of the citizenship granted to Loyota. It however held that the meaning of the 1918 - 1919 Acts was "any alien" and "any person of foreign birth" were applicable to whites, blacks, and Filipinos but not Japanese and Chinese. Thus, Filipinos were eligible for citizenship. The status of Filipinos was almost identical to that of the Native

²⁹Ibid., p.47.

Americans. This was clearly defined in the Ozawa case of 1922 whereby the court, in the opinion of Justice Cardozo, granted them eligibility to become United States citizens if they had previously rendered military service in the United States Armed Forces.³⁰

It is interesting to note that while Filipinos appreciated and enjoyed the life in the Army or Navy because of the status it carried, they were by no means treated equally with their white counterparts. The Filipino's service time began and ended in the mess hall. In the Navy, he was commonly found as the admiral's or captain's house boy. He was from time to time moved to be "Chef" or a "Pantryman". It was only last year (1971) that the Chief of Naval Personnel, Admiral Elmo Zumwalt, started an egalitarian move to give Filipinos equal military status with everyone else. The only exception is that he may not be commissioned to a rank which requires access to top secret matters. The reasoning behind this is that he is still a foreigner and ... his loyalty is first and foremost to his country, the Philippines.

The Plight Of The Filipinos

In the early 1930's the Filipino presence started to be felt by the public.³¹ As their numbers grew, so did

³⁰Ibid., p.49.

³¹McWilliams, op.cit., p.242.

incidents.³² The case in point was the so-called Watsonville Affair. Watsonville, California, at this time had about 10,000 in population. It is the center of Pajaro Valley and, naturally, Filipinos gathered there in search of seasonal jobs. They were subsequently employed in such jobs as fruitpicking, peeling and coring. These jobs were formerly held by white laborers. When Filipinos were employed in large numbers, they aroused jealousy among their white counterparts. The hostility of their white partners on the farm began to flare up even more when Filipinos started to "act like big shots and big spenders". Money-spending is not new to Filipinos. In Watsonville, Filipinos are no different. Traditionally, a Filipino, like any hospitable Asian, spends money on even a new friend who he has just met. They bought cars for their transportation and recreation and nice clothes for their endless fiestas: for those who were lonely and wanted a companion of the opposite sex, a good time through entertainment was the norm. These were the major factors which

³²E.S. Bagardus "The Filipino Americans" in F.J. Brown and J.S. Raucek (eds.) Our Racial and National Minorities, (New York: Charles Scribner's Sons 1937) p.520; Benicio T. Catapusan "Filipino Intermarriage Problem in the United States", Sociology and Social Research, XXIII (January-February 1938), 67-75, gives further details of Filipino social problems; also "Filipino Problems in California", Monthly Labor Review, XXX(June 1930), 1270-2; Revised U.S. Bureau of Labor Bulletin, #541 (1931), 290-1.

alarmed the white majority. The white established majority reacted by condemning the Filipino's presence in the community. D.W. Rohrback, a Justice of the Peace, drafted a resolution which he presented to the Chamber of Commerce of Northern Monterey County denouncing the activities and the presence of the Filipinos.³³ He accused them of accosting white women to satisfy their lust. The usual champion of bigotry and racism, V.S. McClatchy, soon took to his pen and further denounced the Filipinos.³⁴ He even appeared before the House Committee on Immigration, blatantly lying, saying that Filipinos were engaged in lovemaking with white women. This sad epic of Filipino farmhands ended in an attack by a group of white vigilante against the Filipinos' homecamp center. This attack resulted in the killing of several Filipinos through lynching and did damage to their homes. After this hostile and vicious act occurred, the viciousness of the white community became silent. The culprits received almost no punishment. The same judge who denounced the presence of the Filipinos in the country sat on the bench. The eight white men who were responsible for the atrocity were "convicted". But when the case went to the Superior Court of Monterey, they were given a two year suspended sentence.³⁵

³³Bonpua, op.cit., p.54.

³⁴Ibid.

³⁵Ibid.

The experience of the Filipinos in the United States has not changed much in our modern time with the exception that the implied racism is not being experienced overtly as in the past in most cases; rather, it is now felt covertly and subtly due to the sophistication learned by the white racists in the United States. Even now in the so called "world come of age", the Filipinos and the rest of the Third World people in the United States have to make adjustments to survive because the racists have become more subtle in their approach toward racism. The method of the ethnic minority, or the Third World people in the United States has been different in that their preference, in this new age, is to openly confront those who oppress them and to rip off the veil of racial oppression so that it will be easier to discern the underlying social mechanisms and control systems that regulate relations between the races in the modern urban environment. The task at hand involves a working out of concepts necessary for comprehending the basic process of urban racism.

This was particularly true in the Office of Certification, State of California, which practiced without sanction of law, discrimination against foreign teachers. No matter how qualified they were academically, they could only be certificated on the basis of the so-called "partial fulfillment of requirement", the one requirement being

citizenship. This was challenged in the Attorney General's Office and the latter ruled that it was unconstitutional. This ruling did not end the discrimination. The State Board of Education publishes a pamphlet entitled "Principal Foreign Documents Acceptable for Teacher Certification Purposes in California". In the recent edition of this pamphlet (1969), only five Philippine educational institutions are listed as "recognized" degree-granting "foreign institutions of higher learning". What a national humiliation for Filipinos who happened not to be graduates of those institutions. A closer look at the so-called "experts" reveals that they are mainly "admission officers" from the different schools in California and often certification analysts of the State Department of Education at Sacramento. One may wonder whether these "experts" have ever been to the Philippines and other countries. After further investigation it was discovered that the decision was an arbitrary decision made under the State Legislation and Resolution Number 21 of 1967. The present "accredited" institutions of the Philippines were at one time originally founded by foreign religious orders and some foreign private citizens, with the exception of the University of the Philippines at Quezon City which was originally established by the colonial regime of the United States.

With the new influx of immigrants, many problems have appeared within the Filipino community.³⁶ One important problem has to do with acculturation, association and understanding. The difficulty lies between American born Filipinos and Philippine born. The American born do not want to associate with the Philippine born because the latter do not understand the American language, manners, and traditions. On numerous occasions the American born were asked why they did not like to associate with their Philippine-born countrymen.³⁷ The answer was that the Philippine born speak in their vernacular and knowing they could not interact with them, the American born felt out of place. When the same question was asked of the Philippine born, the answer was almost the same; that is, language; the American born speak English all right, but their English is not easily intelligible to the Philippine born. Therefore, they feel out of place.

The values and interests of the American born are definitely Western. They have a trace here and there of Filipino traits, but having been entirely schooled in their formative years, in the American way of life, their concept of a Filipino is either nil or too negative. For this reason, they do not have a sense of belonging. The

³⁶McLeod, op.cit., p.116.

³⁷Bonpua, op.cit., pp.62-63.

Philippine born are generally suspicious not only of each other but also of outsiders. They do not exhibit confidence in themselves. Part of the reason behind this lack of confidence lies behind the padrino (sponsor) system practiced in the Philippines. This is the custom whereby most everything is to be done through a third party. This is why most Filipinos born in the Philippines who have immigrated to the United States in their late teens have almost always formed among themselves a sort of "clique" or group to which they feel free to confide their loneliness and secrets.

On the professional level, American born Filipinos are generally detached from the mainstream of the Filipino community. They are either so busy in their professions that they abstain from socializing themselves or they have lost touch with Filipino culture, which they gave up or did not have anyway. In the following pages, the second generation Filipino's attitudes will be discussed. Another reason for their indifference is that their parents never exposed them to their culture because their parents believed that to be accepted, they must become Americanized and be assimilated. Today, assimilation has been proven, at least for people of color, to be a myth.³⁸ Still

³⁸Jacobs. op.cit. pp.xxix ff.

another reason is that they were born of parents who do not have much educational attainment. The Philippine born professionals on the other hand are generally sociable. They belong to all sorts of organizations which do not have stability and which are organized according to regional lines. It is for this reason that the contacts they make are more or less confined within their "regional origin" in the Philippines. There is constant manifestation of personal rivalry among these personalities and organizations. This has a bad effect on their children who are raised under these circumstances. Some observers note that the instability of Filipino organizations is a reflection of the lack of cohesion in Filipino society.

Acculturation as Modern Problem

These problems and conflicts being experienced by the immigrants and those immediately affected by acculturation, such as the community itself, are not only inherent in the newly arrived Filipinos, but also in most immigrant groups who arrive in the United States. Unfortunately, the phenomenon of the acculturation of Filipinos in the United States is not documented so insights are lacking as to this experience. However, it is likely that Filipinos have similar problems to those encountered by the first generation (Issei) and second generation (Nissei)

Japanese. Therefore, Harry Kitano's understanding of the evolution of the Japanese as an ethnic subculture in America provides insights that are helpful in understanding the Filipino experience.³⁹ There are parallel relationships between the priority of the first generation (Una) Filipino's and the Isseis give to security over personal and social advancement.⁴⁰ Both the Una, according to personal experiences of the author, and the Issei, according to Kitano, tend to be conforming, hard working, and group and family-oriented, clinging to old values, customs, and goals.⁴¹ The importance of considering the future of their children over the immediate satisfaction of their own wishes, as Kitano noted in his work,⁴² seems to coincide very well with the attitude of the Una.

With respect to the second generation Filipinos (Pangalawa) and Nisei, they are both considered the transitional position between their cultures and the American culture. They find themselves similar to Caucasians in attitudes on many levels and to their parents on others, but were considered by their American peers as "Filipinos" and "Japanese" and incomprehensibly, as American by their

³⁹Harry H.L. Kitano, Japanese Americans (Englewood Cliffs: Prentice Hall, 1969).

⁴⁰Ibid., p.75.

⁴¹Ibid., pp.138-139.

⁴²Ibid., p.141.

parents. Even housing patterns reflect their transitional position.⁴³ They tend to live at the fringes of the ghetto in more prosperous circumstances and few are scattered in other neighborhoods. Kitano observed that with more leisure and economic success, the Nisei have found time to examine problems of family life and find that their typically American role conflicts and generation conflicts.⁴⁴ The Filipinos are nearing this stage and with more emphasis by the third generation (Pangatlo), who have not yet arrived at the same acculturation level as the Sansei, as they move toward a new nationalism and ethnocentrism, there will probably be a higher degree of conflict and identity crisis developing in the near future.

It also appears that there is a great similarity in delinquency patterns of the first generation and those who are native born American citizens. According to Kitano both the types of delinquencies and rates tend to differ according to generations in that the earlier generation tends to commit immigrant crimes "related to ignorance of the law and/or to behavior less severely punished in the old country."⁴⁵ The later generation deals with the traditional crimes committed in their local environment which

⁴³Ibid., p.140.

⁴⁴Ibid., pp.140-141.

⁴⁵Ibid., p.119.

we witness and read in the local media such as assault and battery, narcotics violations, disorderly conduct etc.

The interesting phenomenon in the 1970's was that the new wave of immigrant delinquents did not pattern their crimes as the earlier first generation Asiatics. Today, perhaps because the media has reached most of the four corners of the world, crimes committed by the first generation Asiatics, especially the Filipinos and the Chinese, tend to be similar to the later generation Sansei juvenile. The Filipinos tend to use the knife as their weapon and the Chinese use both guns and knives.

Probably the biggest problem or the most descriptive problem of the Filipino juvenile delinquent today has to do with his status or identity as a marginal person. Basically, the marginal person does not identify with the major institutions of his culture and is, therefore, relatively immune to social control influences of these forces. The problem is of identification, socialization, opportunities and reinforcement. Perhaps the secure mentality of the first generation in their new found home, which the author cited earlier, tended to destroy the traditional control and disciplines of the family from the old country, not only within the family but also in the extended family and neighboring community. Therefore, the crucial stages of development toward identification, socialization, opportunities and reinforcement are weakened.

Personality differences, as they are affected by acculturation, vary between generations of ethnic groups. The study of W.D. Fenz and A. Arkoff documents important conclusions about personality differences between generations of ethnic groups. Unfortunately, the study affecting the Filipino was not as conclusive due to the populations having less time for acculturation, but again, the Japanese sample may further shed light onto the attitudinal differences and the conflicts they generate.

The third generation male had significantly greater need for autonomy and achievement and lesser need for deference and order than the second generation male. The third generation female showed a greater need for exhibition and a lesser need for achievement than her earlier-generation colleague. In each case of significant deference, the third generation Japanese-American group is the one that most clearly approached the Caucasian-American, suggesting a pattern of acculturation.⁴⁶

These results are somewhat similar to those obtained by Arkoff.⁴⁷

⁴⁶W.D. Fenz and A. Arkoff, "Comparative Need Patterns of Five Ancestry Groups in Hawaii", Journal of Social Psychology, LVIII (1962), 85-88.

⁴⁷A. Arkoff, "Need Patterns in Two Generations of Japanese Americans in Hawaii"., Journal of Social Psychology, L (1959), 75-79.

Leadership potential varies among generations according to studies done by Meredith and Meredith.⁴⁸ Their studies showed early socialization as factors toward the lowering of leadership among the third generation, Sansei, in Hawaii, especially among the Sansei males. Support from various scholars tends to agree with this finding.⁴⁹

The author hopes that these insights mentioned above, in respect to acculturation between generations, may help us to understand the present crisis which many in the Filipino community are experiencing.

Filipino Youth in the United States

Within the last two years, four major national Filipino youth conventions have been held in four major cities in the United States. The first was held last April 1971 in San Francisco, California, followed by Seattle,

⁴⁸Gerald M. Meredith and C.G.W. Meredith, "Acculturation and Personality Among Japanese-American College Students in Hawaii", Journal of Social Psychology, LXVII (1966), 179.

⁴⁹O.J. Bartas and R.A. Kalish, "Sociological Correlates of Student Leadership in Hawaii," Journal of Education Sociology, (1961), 65-72; Harry H.L. Kitano, "Changing Achievement patterns of the Japanese in the United States", Journal of Social Psychology, LVIII (1962), 257-264. J.H. Burman, "Current Leadership Problems Among Japanese-American," Sociology and Social Research XXXVII (1953), 157-163, and Fenz and Arkoff, op.cit.

Washington last August 1971, Honolulu, Hawaii, January 1972, San Diego, March 1972 and Stockton, California, August 1972. The significance of these conventions is the degree of the new conscienciousness emerging from these young Filipinos. Their concerns are serious and they are committed to the real issues that are oppressing and stiffling the community. These young people are not like their parents or their elders in that they do not have the fears and anxieties which plague the total Filipino Community. The majority of the Filipino youth do not share the many prejudices that their parents seem to have inherited from the past. As United States citizens they have not had the regional or provincial prejudices and bias their parents brought from the Philippines. They do not see themselves as Bicolano, Ilocano or Tagalog but rather they see themselves as Filipinos. In other words, the regional barriers which plagued the Filipino community in the past are now being broken down by the youth in the Filipino community. This openness extends to a developing solidarity with the Asian youth and other Third World people. This is a new phenomenon in the Filipino community as well as the other Third World people.

In the past there was definite cleavage between the American born Filipinos and Philippine born youth not only because of the language problem which is a minor problem, but also because of the issue of racism which had

been applied by the white majority toward the American born Filipinos. In turn, the American born Filipinos have directed their frustrations and their antagonism toward the white majority on to their Philippine born brothers and sisters, commonly known as the F.O.B. (Fresh Off the Boat), because the American born Filipinos were ashamed of them due to their "backwardness" and naivete. In a very painful sense, the security of those who have been acculturated and are now being "accepted" by the white majority is again being threatened because of those Philippine born who have not become acculturated within the context of the WASP (White Anglo Saxon Protestant). Another thing which seems to cause a lot of alienation and disappointment among the American born Filipinos is the constant bickering and fighting among the Filipinos in the community. This is a common experience among all Third World people experiencing colonialism or racism. They do not understand what causes the fights which occur in their oppressed community, outside of the normal regional antagonism of Filipinos. As these young people grow up in the community they are exposed to these conflicts; thus many of them who are now the new professionals are passive in respect to community development.

But a new generation is emerging. They are somewhat liberated from the oppressions of the past. The youth

of today in the Filipino community give the promise of a more humane community because they are willing to confront their oppressed lot and their oppressors and help each other understand their internal and external problems which they experienced during the time of colonialism in the Philippines and their oppression in the United States through racism.

There are several constructive factors which are now being implemented by the youth who are becoming liberated. The first major step was the creation of the ethnic studies at the college level and now in the elementary and secondary levels in public schools. Ethnic studies are now being implemented to help the youth understand fully the culture which they lost, which was described earlier, to help them understand their role and responsibility to the community from which they come, to more fully understand and appreciate the contributions their culture has given society in general, and hopefully along this path of honesty and integrity, they can find among themselves the lost identity which they are now trying to recapture.

Recently there has been dramatic concern among the American born Filipinos to express themselves to the Philippine born. There is an open and honest concern, without the bias and prejudice from the previous generation, to fully understand the plight of the new arrivals.

Since the American born Filipinos are somewhat knowledgeable of the system and life style they are able to help newly arrived Filipinos interpret and understand the alien culture and unpleasant experiences in America.

These recent activities of this new generation of young people that the author is describing come out of the new spirit which is emerging in our schools and campuses. The spirit is liberating and powerful. The new birth of this spirit may originate visibly on the campuses but in the near future, if it has not yet touched the homes of Filipinos, it will make its impact in the lives of most Filipinos in America and another Third World people. This spirit is the movement coming out of the black community. The black people call this strong and powerful spirit in America, Black Power.

The following chapter will discuss Black Power and the impact it has made and will make on the Filipino American.

CHAPTER II

THE IMPACT OF BLACK POWER

Change As The Immediate Impact

A dramatic change is occurring in the Filipino community in the United States, a change that is as yet touching just a small segment of the community but it is dramatic and will influence the lives of many Filipinos. The first obvious dent has occurred on the campuses where it has affected many young Filipino students and through them their homes and their community and like all dramatic changes will not be experienced without challenge or confrontation. This is as true in the Filipino community as it is in other communities.

The impact that is changing many of the attitudes and life styles of the Filipinos in America is "Black Power". "Black Power", the concept which emerged from the black community in the mid-sixties, has not only changed the attitudes and lives of many black people but has also affected many Third World people in the United States, women, aged and other people throughout the country. This chapter will deal with how Black Power is affecting the Filipino community in the United States.

DEFINITION OF BLACK POWER

To explain "Black Power" the writer will rely heavily upon black leaders such as Stokely Carmichael and Charles V. Hamilton who first conceptualized it, as the politics of liberation in America; James H. Cone, with his understanding of Black Power and Black Theology; George D. Kelsey who has stressed the dehumanizing and emasculating aspects of racism; and Major J. Jones who captures the Theology of Hope from the perspective of a Third World person.

According to James Cone, the meaning of Black Power is "black people taking the dominant role in determining the black-white relationship in American society... (and) is an attitude, an inward affirmation of the essential worth of blackness...This is Black Power; the power of the black man to say Yes to his "black thing", and to make the other accept him or be prepared for a struggle.¹ Frantz Fanon sees Black Power as full participation in the decision-making process affecting the lives of black people".² Cone further elaborates and adds that Black Power is not black racism or black hatred. Simply stated

¹James H. Cone, Black Theology and Black Power (New York: Seabury Press, 1969), pp.1-8.

²Stokely Carmichael and Charles V. Hamilton, Black Power (New York, Vintage Books, 1967), p.47.

Black Power is an affirmation of the humanity of blacks. Therefore, Black Power seeks not understanding but conflict, addresses blacks and not whites, seeks to develop black support but not white good will. Black Power stems from the determination of blacks to be free with or without the good intentions of white society. It says "If blacks are liberated, it will be blacks themselves who will do the liberating, and not whites..."³ Black Power says "NO" to whites who invite the black man to share in their inhumanity toward his people. Instead, it affirms the beauty of blackness and by so doing, frees the black man for a self-affirmation of his own being as a black man.

Cone further extends Black Power as it relates to the understanding of freedom in this fashion: "...freedom is not doing what I will, but becoming what I should. A man is free when he sees clearly the fulfillment of his being and is thus capable of making the envisioned self a reality...Black Power means black people carrying out their identity. Black Power is to say NO; it is the power of blacks to refuse to cooperate in their own dehumanization."⁴

³Cone, op.cit., p.16.

⁴Ibid., p.39.

Carmichael and Hamilton see Black Power as the need for the black community to "...assert their own definitions, to reclaim their history, their culture; to create their own sense of community and togetherness."⁵ And in so doing the black people of America can then claim that they "...are in fact energetic, determined, intelligent, beautiful and peace loving."⁶

In defining Black Power, Leroi Jones says:

Black Power is the Power first to be Black". But it is also culture, a way of feeling, a way of living, that is replaced with a culture, feeling, way of living and being, that is black, and yes, finally more admirable.⁷

Joseph C. Hough, Jr. adds further dimension or breadth to the interpretation of Black Power when he says that it is not a mere slogan of the new black community but it is also the product of many factors and the direction of a new life style.

Black power is a reaction to the slavery and the segregation in the United States. It is the aftermath of racist Supreme Court decisions and Congressional and Executive action at the state and local level aimed at supporting the white power structure. It is the product of the social and physical mobility occasioned by war,

⁵Carmichael and Hamilton, op.cit., p.37.

⁶Ibid., p.38.

⁷Quoted in Cone, op.cit., p.132.

urbanization, and industrialization. It is the product of a new awareness among Blacks and a changing of attitudes among whites. "It is the product of personal action and group action; of public policy and private association - all this and more forms the historical and cultural matrix in which something like 'Black Power' becomes possible."⁸ Hough further states that

"Black Power" is a sign of changing minority, of the pressure for a change in strategy by Negroes. It represents a demand for a new stance toward whites and a new appreciation of being black. It is call for self-determination, equal opportunity, and full appreciation for black men in a white man's nation.⁹

And broadly speaking, Hough defines Black Power to mean "the move toward pluralism that is evident in the strategy, stance, and goals of the Negro community as a whole."¹⁰ Jacobs, Landau, and Pell agree with Hough that Black Power has historical antecedents.

Today's ghetto and barrio politics were not born with "Black Power" or La Raza, but date back to the formation of the first segregated - or self-segregated communities in America. The ancestors of Malcolm X and Eldridge Cleaver are Nat Turner and

⁸Joseph C. Hough, Jr., Black Power and White Protestants, (New York: Oxford University Press 1968), pp.vii-viii.

⁹Ibid., p.viii.

¹⁰Ibid.

Toussaint L'Ouverture. Reis Tijerina, in New Mexico comes from a long line of Hispano-Indian leaders who organized resistance against the Anglos.¹¹

Considering these limited definitions and comments from those who are knowledgeable about Black Power, one can see that no common agreement regarding its definition, outside of self determination, can be made. In one sense this is not surprising, since every phenomenon passes through stages of development and the advocates of Black Power need time to define its many implications.

In the Filipino community, in general, the Black Power slogan and statements are unspoken words, although in their own consciousness the Filipinos know that Black Power is humanizing and liberating. The main reason for this cautious attitude and the lack of enthusiastic support for the Black Power in the Filipino community lies in the colonial mentality developed and nurtured through the many centuries of oppression by Spain, the fifty years of colonization by the United States in the Philippines, and the racism in the United States mainland experience. Therefore, colonialism internationally and racism nationally are the two main influences - the same source or root, i.e. superiority of the white race - for the unhumaness,

¹¹Paul Jacobs, et al., To Serve the Devil (New York: Vintage Books, 1971), II, xvi-xvii.

dehumanity, and the stiffling of the growth and potentials of the Filipinos here in the United States and in the Philippines.

COLONIALISM AND RACISM AS TOOLS OF OPPRESSION

Colonialism

Colonialism and racism are of the same parenthood. They are just called by different names, depending on their geographical context. Their results and products are the same. They both engulf and rape their subjects, the country and the people. As a matter of fact, the history of American colonialism is directly linked to American racism.

"Almost every instance of armed intervention has been undertaken against a colored people including Latin Americans. If United States foreign policy is examined together with domestic policy, the theme of racism emerges more clearly. Zion in the wilderness, Manifest Destiny. The American Mission, The American Century, all represent visions of a white America that rules the world; dreams for an empire."¹²

According to Carmichael and Hamilton, colonialism operates in three areas - political, economic, and social.¹³ Politically, colonial subjects have their political decisions made for them by their colonial masters.

¹²Ibid., pp.317-318.

¹³Carmichael and Hamilton, op.cit., p.6.

Those decisions are handed down directly or through a process of "indirect rule".¹⁴ Indirect rule, according to Carmichael and Hamilton, as they quote Martin Kilson, "is the method of local colonial administration through the agency of Chiefs who exercise executive authority."¹⁵ In other words, the white power structure (colonial masters) rules the colonial subject through local subjects who are responsive to the white leaders, the "downtown" the white machine, and not to the colonial subject populace. These political subjects do not exercise power effectively. They cannot be relied upon to make forceful demands on behalf of their local constituents. They become no more than puppets. They pacify their constituents and nullify any bargaining power the local subjects might develop. Colonial politics causes the subject to muffle his voice while participating in the councils of the colonial master's structure. The subject forfeits his opportunity to speak forcefully and clearly for his community or people and he justifies this in terms of expediency. Thus, when one talks of the people's structure, one is talking of a structure resting on a white power base and of handpicked subjects whom that base projects as showpieces. These subjected "leaders" are then only as powerful as their colonial kingmakers will allow them to be.

¹⁴Ibid.

¹⁵Ibid., p.10.

It is crystal clear that most of these subjects have accommodated themselves to the racist system. They have capitulated to colonial subjugation in exchange for the security of a few dollars and a dubious status. They are effectively lost to the struggle for an improved position for their people which would fundamentally challenge that racist system.

When colonial subjects play colonial politics, they also mislead the colonialist into thinking that they have the sanction of the subjects or nationals.

Economically, colonies, as history has recorded, have existed for the sole purpose of enriching in one form or another the "colonizer". The consequence is to maintain the economic dependency of the "colonized". Often we hear that the missionary motive behind colonization is to "civilize," to "Christianize" the underdeveloped, backward people. But read these words of a French Colonial Secretary of State in 1923:

What is the use of painting the truth? At the start, colonization was not an act of civilization, nor was it a desire to civilize. It was an act of force motivated by interests. An episode in the vital competition which, from man to man, from group to group, has gone on every increasing; the people who set out to seize colonies in the distant lands were thinking primarily of themselves, and were working for their own profits, and conquering for their own power.¹⁶

¹⁶Ibid., p.6.

Today, it is not uncommon to hear Third World communities saying "most missionaries came for our goods, not for our good." This is so true today in the Philippines. The consciousness of many Filipinos is so attune to this reality. Unfortunately, those who come with authentic interest toward evangelism are also implicated. Many young radical Filipino clergymen have and are now confronting this paternal attitude of the church. Indeed, the missionaries turned the eyes of Asia toward heaven, and then robbed it blind in the process. The colonies were sources from which raw materials were taken and markets to which finished products were sold. This pattern of course is also being perpetuated in the Ghetto and Barrio communities in the United States. Exploiters come to the ghettos from the outside, take everything possible from it, and then leave it economically dependent on the general society. As with the missionaries, these exploiters come as the economic saviors of the community pretending to offer worthwhile goods and services, when their basic motive is profit and therefore the maintenance of racism.

Many social welfare agencies both private and public frequently pretend to offer services to help the barrios and ghettos, but, in reality, they end up creating a system which dehumanizes those they are "serving" and

perpetuating dependency. The paternalistic attitude of many of these agencies is no different from that of many missionaries now in Asia, Africa and Latin America.

Economic colonization of the barrios and the ghettos caused the problems and tumult there. It is not uncommon to see ghettos feeding upon themselves. Economic colonization does not produce goods or contribute to its prosperity. The white majority has tried to keep minority people within the barrios and ghettos. The ghettos offer much opportunity for profit and it is not uncommon to learn many department stores, banks, bars, theaters, concessions, apartment houses, etc. in the ghetto are white owned and that most of these owners live outside the community and take their profit outside the ghetto instead of reinvesting it back into the ghetto community.¹⁷

The ambitious political and economical colonialism throughout the oppressed colonized countries and this country had social repercussions. Perhaps the most vicious result of colonialism was that it purposely and

¹⁷Carey McWilliams, Brothers Under The Skin (Boston: Little, Brown, 1964), Chapter VII, pp.229-249. Also see Bertram Schrieke, Alien Americans (New York: Viking Press, 1936), pp.195-6 describing the anti-Filipino movement having economic basis.

maliciously relegated the Filipinos to a subordinated, subservient status in the society.

As already noted, Filipinos were brought to this land for the good of white masters, not for the purpose of finding the great opportunities they were promised in the propaganda materials sent by the Sugar Planters Association in Hawaii, but rather for the expediency of substituting slave labor for the Japanese and Chinese. In California, the immigrants of the 1920's encountered sharp racial antagonism. The Filipinos inherited all the problems accumulated from earlier anti-Oriental agitations. Many of these Filipinos were not students, like those who came prior to 1920, but workers in search of employment. Over half of them came from relatively backward provinces. Many were without formal education. They spoke neither Spanish nor English and lacked special skills. Most of the immigrants were young, under the age of thirty, and they came without parents, wives, or children. From 1920 to 1930, some 1395 Filipino males entered California for every 100 Filipinas, giving an excess male population of 39,328. Thus, as immigrants, the Filipinos were severely handicapped in almost every respect. Indeed, it was precisely these handicaps which made them desirable

immigrants since the handicaps could be used to restrict Filipinos to some highly undesirable types of work.¹⁸

Since their arrival the Filipinos have been concentrated in three general types of work: domestic and personal service; the Alaska and West Coast fishing and fish-canning industry; and in certain specialized agricultural work (as in the asparagus and lettuce fields). In 1930, 11,441 were to be found in domestic jobs, as bellboys, bus boys, hall boys, janitors, kitchen helpers, pantrymen and dishwashers. While 4210 worked in the Alaskan salmon fisheries on either "the long season" of seven months, commencing in April, or "the extra season" of about three months, commencing in June. The balance were in agriculture, working in crews under the direction of Filipino labor contractors and row bosses. For a time about 4000 worked in the merchant marine but most of these were discharged in 1937 as the result of an act of Congress "requiring that ninety percent of the crews would be American citizens". In 1940 they began to find employment as Pullman porters. Only 635 Filipinos were listed "in general trade" in 1930.¹⁹

Wherever Filipinos congregate, for seasonal work or between jobs, special tenderloin districts prey upon

¹⁸Ibid., p.236.

¹⁹Ibid., p.237.

their loneliness and absurd living. There you will find the Filipinos in the pool halls which have become basic institutions in most of their little Manilatowns, the taxi dance halls, and the "Filipino Social Club" which is usually a blind for gambling. For years in the early thirties, six major taxi-dance halls in Los Angeles employing several hundred women catered exclusively to the Filipino trade. Entertainment in some of these dance halls was about the costliest to be found in California. Most of the time it cost ten cents for a dance that lasted for a minute. It has been estimated that half of the annual earnings of Filipinos in California (and the total would probably run into the millions) is lost in gambling. In Stockton, the "take" on Filipino gambling and prostitution has been estimated at \$2,000,000 a year.²⁰

The labor force in California agriculture has long been known for certain racial rigidities and stratifications. Local social practice reserves certain jobs for certain racial or national groups. Within these social practices, the Filipino is said to be the ideal worker in lettuce, asparagus, carrots, and sugar beets. According to this practice, the Filipino, unlike other workers, is not bothered by the peat dust of the delta lands where

²⁰Proceedings of the First Official Filipino Convention in America (San Francisco: Filipino Community of San Francisco, 1938), p.82.

asparagus is grown and being smaller than most farm workers, can "stoop" with greater ease. In this manner, the Filipino has come to be earmarked for certain special labor operations.

According to C. McWilliams, in his famous book titled Brothers Under the Skin:

When these operations are examined, however, it will be found that they are of the type in which family labor cannot be utilized; children and women can pick peaches, apricots, and cherries, but they cannot cut asparagus, an army of single men is needed and, for greater efficiency, this army must be tied to the cutting of asparagus so that it will return year after year to the same work. Denied other types of work by prejudice, and always in debt to the Filipino labor contractor - usually for a gambling debt - the single Filipino makes the ideal asparagus cutter precisely because he can be, and is ostracized.²¹

This "social usage" of Filipinos typifies the racial attitude of the majority in the United States. These Filipinos again supported the idea that their role in society was to do inhuman tasks whereby they were not seen as human beings having a normal family life. Their regimentation to yearly return to the same spot made these migrant workers' lives devoid of stability and regimented to instability -- a most inhuman factor considering their emotional, psychological and social being.

²¹McWilliams, op.cit., p.240.

Furthermore, the parceling out of the agricultural labor market to heterogeneous groups, divided by racial antagonism, has proved to be an effective barrier to unionization. Just as racial prejudice is an indispensable factor in the manipulation of this kind of labor market, so the way in which Filipinos, and other groups, are fitted into the market deprives them of effective opportunities for assimilation and keeps the prejudices against them alive.

Caught as they are in this merry-go-round, it is not surprising that the Filipinos, unlike other minority groups have not developed communities of any great social stability commonly seen today in the ghettofied communities of ethnic minorities. By and large they have not created permanent settlements or colonies for they have lived in bunkhouses, rooming houses, hotels and labor camps due to their seasonal migratory. Another factor for the lack of specific Filipino settlement was that many of the Filipinos were not married. Therefore, they did not have the normal experience of settling down and creating a family. The lack of opportunity for marrying someone from their own race was due to the small numbers of

Filipino women available to the high ratio of Filipino men.²² Laws against interracial marriage were also a major factor. Therefore, one can understand why there is today no Filipino ghetto.²³

While there are no Filipino communities as such on the West Coast, there is a Filipino community in the sense that Filipinos are united by a strong nationalistic feeling which reflects the discrimination against them.

Racism

Social Aspects It has been said many times that racism is as American as apple pie is American. History can now be pointed out in the life of the United States as early as the eve of colonizing the New World to show that the English already had an image of the black African as a person apart - an outsider, barbarian, and unchristian.

"Negro slavery, a product of innumerable decisions of self-interest made by traders and princes in Europe and Africa...was an intrinsic part of American development from the first discoveries. The evolution

²²Benicio T. Catapusan, "The Filipino Social Adjustment in the United States", (unpublished dissertation, Los Angeles: University of Southern California, 1940), Chapter III.

²³In San Francisco this conclusion may be challenged because of the dramatic increase of Filipino population, due to the third immigration wave being felt by the United States.

of the institution was also coeval with the creation of the ideal of America as a new beginning, a land of promise where men's hopes and aspirations would find fulfillment."²⁴

The English colonies operated from a premise which has continued to have a strong impact on American thought: the Anglo Saxon race is culturally and religiously superior. When it became clear in their earlier experiences with the native Americans or Indians that the natives cannot be "saved", the settlers concluded that the race itself was inferior. This belief was strengthened by such racist theories as the Teutonic Theory of Origins which pointed out the superiority of Anglo Saxons. The institution of slavery and its accompanying justification would, at least, seem to have been products of the same earlier mentality.

It was the "heathenism" or "savagery" of the African, just as of the Native, which became the early rationale for enslavement. A particular version of rationale is popularly known as "Social Darwinism". Darwin's theory relates to the evolutionary process whereby it is characterized by struggle and conflict in which the "stronger, more advanced, and more civilized"

²⁴David Brion Davis, The Problem of Slavery in Western Culture (New York: Cornell University Press, 1966), pp. 24, 282-86.

would naturally triumph over the "inferior, weaker, backward, and uncivilized" peoples. Such phrases as "the struggle for existence" and "the survival of the fittest" became lingua fraca, common expression, and white Americans had a full-blown ideology to explain their treatment of the "inferior race". Thus, a long line of argument reaches its most recent expression in the now famous "Moynihan Report": the focal point of the race problem is to be found in the pathology of black society.

Other components of the ideology which have nurtured racist policies are that of the Manifest Destiny and "the white man's burden". Both ideas grew out of the concept of Darwinism. Briefly stated, manifest destiny was simply the idea that White Americans were destined, either by natural forces or by divine right, to control at least the North American continent and, in many versions of the theory, a much greater share of the earth's surface.

The move toward expansionism came out of the belief that American thrust outside the continent was a natural process rooted in Social Darwinism. Expansion was simply the natural growth process of a superior nation. This deterministic argument enjoyed wide acceptance and popularity. Even those who were not comfortable with the overt racism of the expansionist argument were able to cooperate in policies of "liberation" in the islands of

Cuba and the Philippines by emphasizing the evils of Spanish control. In any case, if racism was not invoked as a justification for imperialistic expansion in the first place, it subsequently became a justification for continued American control of the newly "acquired territories". This was particularly true in the Philippines.

"The control of one country by another and the denials of rights or citizenship to the Filipinos were difficult ideas to reconcile with the Declaration of Independence and with American institution. In order to make those opposing idease of government compatible at all, the proponents of the Philippines were forced to rely heavily on race theories."²⁵

The decision, therefore, as to who was capable of self-government and who was not so capable was left to the United States government. The criteria was usually explicitly racist, as it was simply assumed that whites at least Anglo-Saxons, had the "gift" of being able to govern themselves while the inferior non-white people were not so endowed.

The notion of the "white man's burden" was first used by Rudyard Kipling as title for a poem he wrote in

²⁵Thomas F. Gasset, Race: The History of an Idea in America (Dallas: SMU Press, 1963), p.328.

1899.²⁶ Whatever Kipling himself may have wished to convey, Americans popularized and adopted the concept as an encouragement for accepting the responsibility of looking after the affairs of the darker races. This concept was that the white race, particularly Anglo-Saxons of Britain and America, should accept the responsibility for helping the poor colored masses to find a better way of life. It should be clear that this notion is now less racist than others previously mentioned. Behind the attitude lies the assumption of white supremacy.

Both manifest destiny and the idea of a white man's burden, in disguised forms, continue to shape white America's values and policies. Manifest destiny has done much to stimulate the modern day myth that colored people are generally incapable of self-government.²⁷

Theological Aspects The author will rely heavily on George Kelsey's understanding of Racism and the Christian Understanding of Man, and James H. Cone's Black Theology and Black Power as his special resources to go into the theological understanding of racism in its relationships to man.

²⁶Lewis L. Knowles and Kenneth Prewitt (eds.), Institutional Racism in America (Englewood Cliffs: Prentice-Hall, Inc., 1969), p.12.

²⁷Ibid., pp.12-13.

George Kelsey's insight into racism and its inherent cruelty to man must be understood clearly before any further attempt is made on this topic. Kelsey saw racism as a form of faith for those who practice it. He also saw racism as a form of idolatry in an abortive search for meaning - a meaning solely based on escapism, "seeking self-identity in his acts of self-exaltation and his self-deifying pronouncements as he is seeking to nullify the selfhood of numbers of outraces by acts of deprivation and words of vilification",²⁸ as "trust in that which gives value to the self" on the one hand; and on the other, "it is a loyalty to what the self values."²⁹ The god of racism, according to Kelsey, is the race, the ultimate center of value. When the racist is also a Christian, which is often the case in America, he is frequently a polytheist. Thus a Christian may think he lives under the requirements of the God of biblical faith in most of his life. But whenever matters pertaining to race impinge on his life, the idol of race determines his attitude, decision, and action in every area so affected. One

²⁸George D. Kelsey, Racism and the Christian Understanding of Man (New York: Charles Scribner's Sons, 1965), pp.19-23.

²⁹H. Richard Nieburh, Radical Monotheism and Western Culture (New York: Harper & Row, 1960), p.16.

can surely see the schizophrenia or dual personalities of such a racist. But in most cases the racist does not see that his faithful devotion to racism is in conflict with his faith in God who has given all men unbounded love. One explanation of this peculiar state of affairs is that modern Christianity and Christian civilization have domesticated racism so thoroughly that most Christians stand too close to assess it properly.

Kelsey analyzed racism in three facets. His analysis came from Ruth Benedict's definition of racism as:

the dogma that one ethnic group is condemned by Nature to hereditary inferiority and another group is destined to hereditary superiority. It is the dogma that the hope of civilization depends upon eliminating some races and keeping others pure. It is the dogma that one race has carried progress throughout human history and can alone ensure future progress.³⁰

The first of these three facets is naturalism. Kelsey saw the practitioner of racism owing his existence to nature and that nature controlled his destiny. Nature, therefore, condemned those of inferior races and blessed those of the superior race. This means that the fundamental importance of a man is his body, specifically his genetic structure. This naturalistic view of man is diametrically opposed to the biblical doctrine of the

³⁰Ruth Benedict, Race: Science and Politics (New York:Viking Press, 1947), p.98.

creation of man in the image of God. The second facet deals with the extermination (genocide) of some races while keeping others pure. This process of elimination usually occurs through a plan of political action. The elimination of some races has not for the most part, been carried to its logical limit in Western history. The reduction of life by means of deprivation has usually been a substitute for the genocide of races. Segregation has been the chief political plan of the racists involving subordination, suppression, isolation, and deprivation. The final facet has historical determinism involved in it. This facet sees that one race, Anglo-Saxon in this case, has carried progress throughout human history and alone can ensure future progress. As a philosophy of history, it sees itself as the final solution to the problem of history and awaits the realization of the Germanic ideal of superior race or the genetic renewal of man.

Spiritually speaking, Kelsey saw stereotyping as a symbolic denial by the racist of the right to be. Second, stereotyping is the screen behind which the white man hides, in bad conscience or in fearful pride, the real Asian, black and other minority people, i.e. it enables the white man to blot the people of color out of existence. Consequently, he is never obliged to face the minority people but can always manipulate the image

which he himself has created. In this respect, one can state that prejudice is the mental state which distinguishes the racist consciousness. The prejudiced person selects cues from new experiences that best fit into old categories and that harmonize with stereotypes already formed. Therefore, one can conclude that an ethnic or racial prejudice is an over categorization of a whole group of people. It thus pays little or no attention to individual differences.

The racist supports a systematic compulsive collectivism. Since it has no affinity with individualism, it compels people to choose sides on the basis of ancestry, especially when the whole system of compulsive collectivism is challenged. Not only is the victim of the racist consciousness made a part of a whole and denied individuality, the racist person also makes himself a part of a whole and denies his own individuality. Genuine community is constituted of free, responsive, and responsible persons. The members of a racist collective exist alongside one another, after the manner of soldiers under command.

The races of man constitute one species. Homo-sapiens. The differences between the races are relative; they are not absolute. The characters which distinguish races are the same as those which distinguish individuals. Races are distinguished from each other by the relative commonness within them of certain inherited characters. The races shade imperceptibly into each other. Great multitudes of

the earth are in-betweens. From a scientific viewpoint, where one race ends and another begins must finally be determined by an arbitrary judgement. Further, the very concept of race is dynamic and not static, as race purists suppose. Races do not stay put; they continue to exist as races as long as the original conditions which brought them into being remain. Principal among conditions for the continuation of a race without change is geographical isolation.³¹

Racism, as Kelsey further points out, is an abortive search for meaning. It is the one structure of meaning known to man in which man claims his being for himself. Racist man is the prototype of man by himself and for himself.³² But this search for the self in terms of the self is doomed to failure.

Man cannot find himself by seeking himself. The racist has a vague awareness of this fact, but since his commitment is to himself, he cannot escape from the circle of the self. Despite his pride and commitment to self, he senses that he cannot claim absoluteness and immortality for himself alone. He must therefore, seek meaning and absoluteness through the face. Since the race is so much larger and so much more enduring than the self, it may seem to have these qualities.³³

Another element important in the racist search for meaning is the need to be attached to a power center. The racist system in order to survive must be in control

³¹Kelsey, op. cit., p.75.

³²Ibid., p.53.

³³Ibid.

³⁴Ibid., p.53.

and be self perpetuating. Therefore, it must use the power and sanctions of political, economic, cultural, and religious institutions. If racism is not actually in power, then, it cannot fully be itself.

The racist structure of human relationships as Kelsey further points out, is an expression of the master slave correlation. His insight comes from the three conditions of man that Nicolas Berdyaev pointed out in his work, *Slavery and Freedom*:

There are three conditions of man, three structures of consciousness, and they may be distinguished under the names of "master", "slave", and "free man". Master and slave are correlatives. Neither of them can exist without the other. The free man, however, exists in himself; he has his quality within himself, without correlation to anything placed in antithesis to him."³⁵

It is, according to Kelsey, through the slave that the master exists for himself, and through the master that the slave exists and each can only understand himself in relation to the other.³⁶ In this structure of relationships between the master-slave, which is racist, the other is always an "It" -- an object to be experienced, alienated, and depersonalized in a homogenized mass.

³⁵Ibid., p.54 citing Nicolas Berdyaev, Slavery and Freedom (New York: Charles Scribner's Sons 1944), p.60.

³⁶Ibid., p.54

This master-slave condition is antithetical to the whole concept of the spirit of God and that God alone will be worshiped as his master and Lord. The spirit of God bears witness to man's spirit that he is God's son.

Thus man's spirit is the root of his personality. Man is created as a person in that he must answer God's claim upon him in responsible obedience. To be a person is to be free and responsible. It is to be a whole rather than a part, independent rather than servile. Man is a person who "possesses absolute dignity because he is in direct relationship with the absolute, in which alone he can find his complete fulfillment."³⁷

Racism, therefore, can be summarized as an obstruction toward the fulfillment of man's need of one another at all levels of life. It structures antithetical relations in the pursuit of material, intellectual, moral and spiritual ends. It insists on the assessment of opportunities, needs, values, and even human worth on the basis of race. When it permeates the structures of power, racism allocates a reduced share and often only a pittance of the values of culture -- both material and spiritual -- to minority races. It stimulates and encourages hatred, fear, and pride through the institutions of society with the end of preserving the racist - divisionist system. In effect it denies that man is created in, for and by love. It calls for the absolutism of an alleged form of natural coherence. It thus produces a partial man and an impersonal society.

³⁷Ibid., p.76.

After considering and understanding Black Power, Colonialism, and Racism, the author will now attempt to answer the task for this chapter: the impact of Black Power on the Filipino Americans.

THE IMPACT ON THE FILIPINOS

It is very unlikely that the impact of Black Power in America will be questioned as to the enormous dent it has made, not only in America, but also internationally, especially in the Third World countries. The impact of Black Power on the Filipino Americans has been to liberate. It has shown the courage and the strength of the black people and thus inspired many Filipinos to move toward the liberation of the Filipino community. However the Black Power movement has threatened many Filipinos because this movement has opened and exposed very sensitive and embarrassing truths which many Filipinos have hidden. These embarrassing truths are the pain and frustration derived from the reality that they are a disenfranchized people. These truths hurt many because the "mask" is removed and they are forced to accept the reality that "they ain't making it", and that they too are poor just like most minorities in America. The myth "we are different from most minority people" is exposed. This lie has been perpetuated

through the Protestant Ethic of hard work with the father and mother both working, in many cases overtime, so that they can live in the style of middle-class America, thus, "making it" in America. This lie created the superman syndrome and many did not realize it was indeed a lie, a sin and a dehumanizing element in their lives. The Filipinos, therefore, tried to live up to his dehumanizing life style. It was not their personal wish but generally the wish of the larger society and held out to the Filipinos the promise that they might be accepted as one of them -- being white and middle class.

Another circumstance which became evident was the new pressure on those who were "making it" and feeling a "new security" in their positions. These Filipinos are the professionals, both United States born and Philippine born, who are located in the lower strata of decision making. For the first time in their lives their acquisitiveness and the steps taken to get where they are in their present positions were being questioned. The term coconut -- "brown on the outside and white on the inside" became real to some of these professionals, at least for those who showed courage to face the fact that many of them were where they were because they had accepted the terms and conditions of "success." These conditions meant, not only for the Filipinos but also for the

"colorful people" -- the blacks, browns, reds, and yellows in America -- that, if one is to be accepted, is to be an "American", he must think "white" and accept all that is "white."

The inspiration of Black Power for the liberation of the Filipinos was first felt by the youth and young adults in the schools and college campuses in the Western States of America. Many of these young people were exposed to the militancy, both social and ideological of the black movement. Many were not only educated in the arena of black liberation, but, in turn, many also participated in the movement toward liberation as an oppressed people. The Third World strike at San Francisco State College (now known as the California State University of San Francisco) in the Fall of 1967, was a good example of the impact made by the black movement in America. The black students with the help of the black community initiated the strike. The strike brought out issues which implicated not only the oppressions of the black people, but also the rest of the Third World people on the campus. The Filipino students as well as other Third World people supported and participated in the strike.

Outside the black influences carried by the Filipino youth from the campuses to their homes, the media and the majority of the leadership also made their

influences felt in the homes of the Filipino people, as they made pronouncements on the liberating aspects of the black movement.

What the black power movement is saying now to the Filipino community is similar to what is said to the black people and other Third World people. The Black Power slogan to many Filipino people means a new affirmation of "Filipinoness." It is saying "YES" to Filipinoness. One needs to be prepared to struggle to preserve one's Filipino identity. It also means the desire and the opportunity to participate fully in the decision making process affecting the lives of Filipinos. The most important impact lies in the aspect of enlightening the consciousness of the Filipinos. This has made them more aware of their situation in America as a minority among minorities. This new awareness entails 1) their accepting and confronting the fact that the United States is a racist country; 2) that there are more humane possibilities outside of the present setup in a racist environment; 3) that the Filipinos could appreciate the strength and courage they have in the context of liberation; 4) the refusal of Filipinos to participate in the dehumanization of themselves and other Third World people; 5) that priorities which are not theirs (especially the white middle class values and attitudes) need

not necessarily be their only option to be accepted; and finally 6) that the Filipinos must carry out their identity.

The author will struggle with the impact of Black Power on the Filipinos, as he stated above, by responding practically in the last chapter on the topics consisting of: What is the New Order (like) for the Filipinos; What is the New Order (like) for the Filipino community; and finally What is the New Order (like) for the church. Therefore, the subjects that the author will deal with in the last chapter in response to the impact of Black Power are Identity, Community and Church.

In the following chapter the author will attempt to theologize the understanding given and expressed in Chapters I and II. These understandings are, first, the life and experiences of the Filipinos, especially in America (Chapter I) and secondly, the meaning and impact of Black Power as it speaks to the Filipinos in our time (Chapter II). The natural step or direction, as the author reflects on the social problems facing the Filipinos and other oppressed people, is to respond to these experiences through a theological form of discussion. The author's theological foundation is in the Christian setting. His immediate influences are the works of black theologians professing black theology as they respond to the black movement.

Recognizing both elements of the basic setting of the Christian experiences on the one hand, and its modern expressions emerging from the black community on the other hand, the author would like to suggest a new stance and a new direction which he feels is more encompassing and more participatory in that it attempts to be inclusive of other racial and sexual groupings in society. This statement does not challenge the inclusiveness of the setting of the Word in the Christian experiences, but rather it challenges how the Word is being expressed and interpreted to the revolutionary world of today especially to the Filipinos and other oppressed people. The traditional interpretations and expressions of the Word are, therefore, the concern of the author as they are being conveyed in the Third World communities and in the church. The author challenges the exclusiveness of the black power theology but not, necessarily, because the message may be limited. This is not the case. The point of the author's concern is that the word black tends to ignore the other "colorful people" in America and other oppressed people in the world. The strength of black power theology is its message to modern man, especially to those who are oppressed.

The other element about which the author strongly feels is the notion of identity and community which,

hopefully, leads toward an authentic participation, thus communion. The black power theology alluded to the crisis of black identity and community but not in a discursive sense whereby one can fully dissect its sphere, ie., from one point (identity) to the other point (community). Paul Tillich's concepts of individualization and participation fit this need. Since the crises of the determination of identity and community is uppermost for Filipinos, the author chose his specific aspect of Tillich's contribution in order to fully appreciate the full dimension of the problems in identity and community.

Tillich's ontological elements of individualization and participation are related to Black Power's concern for participation. Both Tillich and the Black Power theologian are concerned with the authentic humanization of each person who through participatory democracy is able to determine the direction of his life. This stance, according to Tillich and many Black Power theologians, takes place through the notion of communion, which the author liberally interprets as authentic community.

Therefore, the author will capitalize on the strength of black power theology through its relevant message to modern man, will capture the meaning of the Word and translate the Word in the revolutionary context of today, and finally will grapple with the meaning of

identity and community in Tillich's work of individualization and participation, and then will direct these three important subjects toward the concept of the Theology of the Oppressed.

CHAPTER III

THEOLOGICAL THRUST: THEOLOGY OF THE OPPRESSED

THIRD WORLD CONSCIOUSNESS IS LIBERATION

This chapter will not deal with just a Filipino theology or Asian theology, which many have suggested, because the time has now come to deal with a broadening theology of Christ which, for many who understood and experienced it, becomes liberating. Black Power Theology was crucial and humanizing. It had its proper time and place, and without its concept as expressed these past few years, I would not be where I am and I would not be able to say confidently that it is time to move on. The broadening theology which I wish to present is the theology of the oppressed. The theology of the oppressed is timely in that it is crucial at a time when many are awakening to the realization that all of us in many ways are oppressed -- not just the ethnic minority, not just the aged, the youth, and the women in our society, but all people. Those who are oppressed need to look farther than to simply recognize that the oppressors are also oppressed.

The questions of the uniqueness of the theology of the oppressed may be raised at this point and my answer may be somewhat disappointing to those caught up in

fads, but the answer, at least the central thrust, is not new but still the central message of the Man of Galilee who was born and raised to liberate all people on earth. It is what Jürgen Moltmann calls the "political hermeneutics of the gospel." In other words, I shall attempt to recapture, during the seventies, Jesus' message of liberation and reconciliation because his message is so much more appropriate now to those who are oppressed and, hopefully to those who are oppressive.

My choice to begin with the theology of the oppressed rests on the nature of the ministry of Jesus Christ. Anyone who attempts a theology of the oppressed in the context of Christianity has no option but to begin with the man Jesus and hopefully to end with him. One cannot do justice to the political hermeneutic of the gospel without first dealing with Christ's work. The second most obvious step is to understand how the gospel may speak to the present. This present task begins with Black Power theology because this is where the theology of the oppressed began in modern history and Black Power is the point where many Filipinos in the United States began their new consciousness or New Order toward liberation.

I chose the Black Power Theology because I see the message emerging from this camp as Christ's message

to the people of the United States, the liberation of all oppressed people. Therefore, I share the message of James Cone that "Black Power is not the antithesis of Christianity but rather Christ's central message to the twentieth century America."¹

In the present chapter I seek to be revolutionary in that I attempt to bring to theology an attitude filled with Third World consciousness. I ask the question many thoughtful and concerned Third World people are raising. They want to know what the Christian gospel has to say to the powerless and disenfranchized oppressed people whose existence is threatened daily by the presence of white power. In other words, is there today a message from Christ to the countless oppressed people in the United States whose lives are threatened and smothered under the white oppression? No. Unless theology can become relevant, meaningful, and realistic to the oppressed people, the gospel message has no promise of life for the oppressed -- it is a lifeless message. There is then, a need for a theology whose purpose is to liberate the gospel from its "whiteness" so that the oppressed people can make an honest self affirmation through Jesus Christ.

¹James H. Cone, Black Theology and Black Power New York: Seabury Press, 1969), p.1.

It is unfortunate that Christianity came to the Filipino through white oppressors. They demanded that he reject his concern for the reality of this world as well as his own identity as a person who is made in the image of God and instead affirm the world beyond and, at the same time affirm being white. Therefore, it is appropriate at this point to raise the question: Is it possible for a people to be Filipino and still feel comfortable with the traditional expression of the Old and New Testaments, which to many Filipinos are basically expressions of "White is right?" In other words, is it possible to confront the gospel as it has been interpreted by its "whiteness" so that its real intention and message become a life fulfilling option for radical Filipino consciousness? Must Filipinos be forced to deny their identity in order to embrace the Christian faith?

THE MINISTRY OF JESUS IS LIBERATION

As was stated earlier, if we are to begin with the theology of the oppressed in a Christian context, we begin with Jesus and hopefully end with him. In other words, if we are to deal effectively with the essence of liberation in the Christian context, we begin with its

originator -- Jesus Christ.*² James H. Cone puts this message in this manner:

Christianity begins and ends with the man Jesus -- his life, death, and resurrection. He is the Revelation, the special disclosure of God to man, revealing who God is, and what his purpose for man is. In short, Christ is the essence of Christianity.³

Jesus' ministry is the liberation of the oppressed. He himself mentioned the nature of his ministry in this manner:

The Spirit of the Lord is upon me,
because he has anointed me to preach
good news to the poor.
He has sent me to proclaim
release to the captives and recovering
of sight to the blind,
to set at liberty those who are oppressed
to proclaim the acceptable year of the Lord
(Luke 4:18-19)

As with the Old Testament prophets, the fundamental commitment of Jesus was with the poor and the oppressed. In the early days of his preaching in Galilee, when he wanted to unfold his ministry, he turned to the passage of Isaiah (also Luke 4:18-19) to express his ministry of liberation to the oppressed. To this extent,

*²The writer wants to affirm that he recognizes that the actual Christian movement began with John the Baptist. The writer notices also that all the Evangelists also understood this fact (Mark I; Matt.3: Luke 3; John 1.) John himself accepted Jesus as the one who was to continue and consummate his own work and Jesus likewise linked John closely to himself. (Matt.11:2-19; Luke 7:18-35, 16:16)

³Cone, op.cit., p.34.

he too was proclaiming a new order of liberation, the fulfillment of the acceptable year of the Lord. At least for the writer, he interprets the acceptable year of the Lord as the coming of the Kingdom of God.

The Gospel of Mark shares this interpretation of the nature of Jesus' ministry: "The time is fulfilled, and the Kingdom of God is at hand; repent, and believe in the gospel."

The messages brought in both the gospels of Luke and Mark, as mentioned above, show the revolutionary consciousness of Jesus toward bringing a new order -- thus a liberating year of the Lord during the coming of the Kingdom of God. Jesus foresaw a great reversal of values. The first would be last and the last would be first (Mark 10:31). He saw that what was exalted among men was an abomination before God (Luke 16:15), and therefore those who were praised and exalted he did not esteem. This revolutionary note runs even through the beatitudes where we should least expect it. The point is that those who were to be blessed were those whom the world had not blessed, for the Kingdom of God would reverse their relative standing -- now the poor, the hungry, and those who were saddened were to be satisfied and comforted; the meek who had been shouldered aside by the ruthless would get

their chance to inherit the earth, and conflict and persecution would be inevitable in the process (Matt. 5:1-12).

The message of God is the eruption of a new age, an age which has to do with God's action in history on behalf of man's salvation. It is an age of liberation, in which "the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead raised up, the poor have the good news preached to them" (Luke 7:22). It is a message about and for the Third World people, those who have received injustices done in the name of democracy and religion to further the political, social and economic interests of the oppressor. James Cone interprets these events in this manner:

In Christ, God enters human affairs and takes side with the oppressed. Their suffering becomes his; their despair, divine despair. Through Christ, the poor man is offered freedom now to rebel against that which makes him other than human.⁴

As we can see, therefore, the Kingdom of God is for the poor and not the rich because the former has nothing to expect from the world while the latter's entire existence is grounded in his commitment to worldly things.

The poor man may expect everything from God, while the rich man may expect nothing more because he refuses to free himself from his own pride. It is

⁴Ibid., p.36.

not that poverty is a precondition for entrance to the Kingdom. But, those who recognize their dependence on God and wait on him despite the miserable absurdity of life are typically the poor, according to Jesus... (Likewise), the Kingdom which the poor may enter is not merely an eschatological longing for escape to a transcendent reality, nor is it an inward serenity which eases unbearable suffering. Rather, it is God encountering man in the very depths of his being-in-the-world and releasing him from all human evils, like racism which hold him captive.⁵

In this respect, God's Kingdom is here and now and it is breaking through the darkness of those who are oppressed today.

If the Third World people, especially the Filipino people, begin to hear Jesus' message as meaningful to their situation in life, they will awaken to the spirit and power of resurrection. For many who have understood and who have experienced its liberating power, it has given them the ferment of a new freedom toward the new order.

And if the Third World people, especially the Filipino people, begin to hear the Black Power message as meaningful to their situation in life, as the message of Jesus is, then, it seems that for the Third World people, especially the Filipinos in the United States, the message of Black Power Theology is the message of Christ himself. Therefore, one can easily articulate today that the liberating message of Jesus is being resurrected in the message of the Black Power Theology. The liberating

⁵Ibid., pp.36-37.

message can be seen and experienced that the relationship of the two are of the same source -- the moving experience of the Holy Spirit. Cone saw these relationships this way:

My concern is, rather, to show that the goal and message of Black Power..., is consistent with the gospel of Jesus Christ. Indeed, I have even suggested that if Christ is present among the oppressed, as he promised, he must be working through the activity of Black Power.⁶

BLACK POWER THEOLOGY AND JESUS CHRIST

James H. Cone spoke of freedom as one very important concept which gives meaning to the radical understanding of the gospel Black Power Theology. Cone sees the struggle for freedom as the center of the black man's yearning in America. The slogan "Freedom Now" from the heyday of the civil rights movement and the most recent phrases expressed as "self-determination" and "self-identity" are familiar slogans and phrases which still affirm the freedom so inherent in the struggle of the black people. Simply stated "freedom is not doing what I will but becoming what I should. A man is free when he sees clearly the fulfillment of his being and, thus, is capable of making the envisioned self a reality."⁷

⁶Ibid., p.48.

⁷Ibid., p.39

Translated in the form of a slogan, this is Black Power. Black people want the grip of white power removed. This is what the cry, "Freedom Now! means.

This same yearning for freedom by the black people, according to Cone, is the same reason God yearned to send Jesus Christ on Earth before the first century, so that man might become what he is. As St. Paul has reminded us, "For freedom, Christ has set us free." (Gal. 5:1). As long as man is a slave to another power, he is not free to serve God or man with full human responsibility. He is not free to become what he is -- human. If the work of Christ is that of liberating men from alien power, then there must be some correlation between the Black Power Theology and Christianity. For the gospel proclaims that God is with us today actively fighting the forces which make man captive. And it is the task of theology and the Church to know where God is at work so that we can join Him in this fight against evil -- all evil, including racism.

The message of the gospel is clear -- Christ came into the world in order to destroy the works of evil. His whole life was against anything which held man captive. Though the decisive battle against evil has been fought in death and won through resurrection, the campaign to pursue the constant battle between goodness

and evil is still going on. Men of the modern era know that they are free, but they must never lose sight of the tension between the present evil of our time and the possibility of the righteousness in a new order.

Today the white power structure, with its inherent racism institutionalized in every aspect of our lives, must be considered as part of what the New Testament meant by evil or the demonic forces. According to the New Testament, these forces can get hold of a man's total being and can control his life to such a degree that he is incapable of distinguishing himself from the alien power. This seems to be the condition of white racism in America today. It is part of the whole system and so institutionalized in every aspect of it -- social, economic, and political - that white society is incapable of knowing its destructive nature.

In the final analysis, according to Cone, three assertions about black power can be made:

First, the work of Christ is essentially a liberating work, directed toward and by the oppressed. Black power embraces that very task. Second, Christ, in liberating the wretched of the earth, also liberates those responsible for the wretchedness. The oppressor is also freed of his peculiar demons. Black Power, in shouting Yes to black humanness and No to white oppression, is exorcising demons on both sides of the conflict. Third, mature freedom is burdensome and risky, producing anxiety and conflict for free men and for the brittle structures they challenge. The call for Black Power is precisely

the call to shoulder the burden of liberty in Christ, risking everything to live not as slave but as free man.⁸

THE THEOLOGY OF THE OPPRESSED

It is my intention to address those suffering cultural silence, the Filipino community and those who are oppressed. It is also my intent to help alleviate the suffering of those experiencing cultural silence. I see my contribution directly related to works which have been most crucial in the cause of liberation. I should like to draw these related works together into what I call the theology of oppressed. The theology of the oppressed has direct influence from the message of Jesus Christ and his modern message through the Black Power Theology of liberation.

The spirit and the phenomenon of the Black Power Theology needs to be captured and extended beyond blackness and direct itself toward the other "colorful people" such as the brown, the red, and the yellow communities, as well as toward those oppressed aged, youth and women of any racial background.

One of the most crucial problems to which the theology of the oppressed needs to address itself is the problem of identity. The need is to move toward becoming

⁸Ibid., pp.42-43.

whole persons, rather than toward the duality of roles or identities which many oppressed people experience. This problem is most crucial to the Filipino and other oppressed people. Intense anxieties tend to be more serious due to the great emphasis on ethnocentrism in our time. The conditions of racism toward the Filipinos in the United States, as Chapter I describes, lead to the schizophrenia of identities of the Filipino people. It is within this context that I prescribe the theology of the oppressed people from this problem.

The major problem, therefore, is that due to the practice and institutionalization of racism, the Filipinos and other oppressed people have been prevented from fully participating in the decisions which affect their lives and others. Therefore it is imperative that the Filipinos understand fully the effects of the outright discrimination by the white majority toward elimination of Filipinos from participation. The crucial element of knowing what nonparticipation versus participation does to people in general is crucial, moreso for those who are systematically eliminated by those in power. A long and complete discursive study must be taken to fully understand the dehumanizing experiences of those who are without the privilege of participation. Without participation the notion of identity and community does not come to its

authentic fruition. Let us now look at the meaning and importance of what it means to be a fully participating individual, a people and a community.

The works of Tillich, especially, and others such as Troeltsch and Barth, are crucial in helping us understand the problems. The writer will rely on the work of Tillich as the writer tries to capture Tillich's concept of individualization and participation.

TILlich'S CONCEPT OF INDIVIDUALIZATION AND PARTICIPATIO

The elements which constitute the self-world and subject-object structure of being are: Individualization and Participation, Dynamics and Form, and Freedom and Destiny.⁹ These elements, like the basic structure of being, appear as polarities and are always apprehended in their polar relation. These three polarities form the structure within which Tillich analyzes the human situation.

The first pair of ontological elements are Individualization and Participation. Tillich saw the self as a structural center and saw that everything has such a center, or self. Individualization therefore is not a special characteristic of some beings, but is also a

⁹Paul Tillich, Systematic Theology (New York: University of Chicago Press, 1951), I, 174-186.

quality of everything that is and is, therefore, an ontological element. In man this center or self is his self-affirmation of being in spite of non-being. The subject of self-affirmation is the centered self. As a centered self, it is an individualized self. "It can be destroyed but it cannot be divided."¹⁰ It can be, as Tillich calls it, "the courage to be."¹¹

But the self is self only because it has a world or an environment, a structured environment to which it belongs and from which it is separated at the same time. The self and his environment are correlated as are individualization and participation. Another way of saying this is that individualization implies participation. Man, for instance, is an individual, a self or a centered being, because he participates in his world. The individual self is a part of the world participating in it. The world would not be what it is without this individual self. This means that a self includes within itself that in which it participates as "individual leaf participates in the natural structures and forces which act upon it (and therefore has) microscopic qualities."¹²

¹⁰Ibid., p.174.

¹¹Paul Tillich, The Courage to Be (New Haven: Yale, University Press, 1952).

¹²Tillich, Systematic Theology, I, 176.

Tillich also claims, "man...is microcosmos."¹³ Man contains within himself the universe because he participates in the universe through his ability to grasp universal structure, forms, and laws.¹⁴ In his book, The Courage to Be, Tillich puts it this way:

...self affirmation as a part requires courage as much as does self-affirmation as oneself...The courage to be is essentially always the courage to be a part and the courage to be as one self, in interdependence. The courage to be as a part is an integral element of the courage to be as one self, and the courage to be as oneself is an integral element of the courage to be as a part.¹⁵

Individualization

Individualization is an element of the ontological being (as we have defined earlier) because "it is a quality of everything...every self, which means that at least in an analogous way, it is implied in and constitute of every being."¹⁶ The individual self participates in his environment, or in the case of complete individualization, in his world. Within the area of scope of individualization, we find negative and positive

¹³Ibid.

¹⁴Alexander J. McKelway, The Systematic Theology of Paul Tillich (New York: Delta, 1964), p.108.

¹⁵Tillich, The Courage To Be, pp.89-90.

¹⁶Tillich, Systematic Theology, I, 174-175.

components. It is negative when an individual is completely "cut off from the whole of reality" or when he is completely alone or estranged from his environment.¹⁷ It is positive when he is alone but in the sense of "solitude."¹⁸ This is a time when one is meditative and contemplative and "experiencing the dimension of the ultimate."¹⁹

With respect to the negative aspect of individualization Tillich puts it this way.

Every living being is structurally centered; man has a completely centered self. This centeredness cuts him off from the whole reality which is not identified with himself.²⁰

On the positive side, Tillich says.

On the other hand, his complete centeredness enables him to participate in his world without limits; and love, as the dynamic power of life, drives him toward such participation.²¹

In an earlier statement Tillich writes.

Man as the completely individualized being participates in the world in its totality through perception, imagination, and action. In principle, there are no limits to his participation, since he is a completely centered self.²²

¹⁷Ibid

¹⁸Ibid.

¹⁹Ibid.

²⁰Ibid.

²¹Ibid.

²²Ibid., II, 65.

When individualization reaches the perfect form, Tillich calls it "person."²³ He achieves this personhood only as he participates "in all levels of life," but he participates only in that level of life in which he is himself (essence), i.e., he has "communion" only with "persons."²⁴ Therefore, if he himself is not a "person" (fully individualized in a positive sense) he is not a full participant, or if the others whom he is participating with (even though he is fully a "person") are not "persons", then he could not possibly be a full participant because he is "cut off" from the whole reality. He, the individual, is cut off or is being cheated of the whole of life because the other people are not "persons" or fully individualized. The others are also being cheated of their personhood if he (the individual) is not a "person" or fully individualized. The ideal state or perfect form is achieved only if the individual and the other people he is relating with are all "persons." Therefore, high ideal states of relationships are required for full individualization and personhood. Tillich says "The person as the fully developed individual self is impossible without other fully developed selves."²⁵

²³Ibid., I, 176.

²⁴Ibid.

²⁵Ibid.

Participation

Participation is the correlate of the first element of the ontological being -- individualization. Since it is an ontological category, it is also implied in and constituted in every being. Participation means "being a part of something from which one is, at the same time, separated."²⁶ Participation is a "partial identity."²⁷ What Tillich means by this is that:

A part of a whole is not identical with the whole to which it belongs. But the whole is what it is only with the part. The relation of the body and its limbs is the most obvious example. The self is a part of the world which it has as its world. The world would not be what it is without this individual self.²⁸

A part of a whole which is composed of relating parts is, then, participation. With this whole, or the totality of all the parts, we can find, as in the individualization component, negative and positive components. It is a negative participation when it produces complete collectivization.²⁹

²⁶Tillich, The Courage To Be, p.88.

²⁷Ibid.

²⁸Ibid.

²⁹Bernard Martin, The Existential Theology of Paul Tillich (New York: Bookman, 1963), p.101.

Self relatedness produces the threat of loneliness ...of a complete collectivization, a loss of individuality and subjectivity whereby the self loses its self-relatedness and is transformed into a mere part of an embracing whole.³⁰

Participation is positive when the part reaches the goal of personhood or humanhood in the process of interactions among other parts, i.e., the part gains its individuality and is able to give or add to the enrichment of other parts that compose the whole.

When participation reaches the perfect form, Tillich calls this communion. "Communion is participating in another completely centered and completely individual self."³¹ Like the other pair of this same element, individualization, participation also requires a high state of relationship. Being a "completely centered" and "completely individual" self would mean the same degree of perfection that the author described earlier in the perfect form of individualization, which is the same as saying, a "completely centered" and "completely individual self;" therefore, he cannot possibly participate fully or commune with others.

Individualization and Participation in Synthesis

Individualization and participation are part of

³⁰Tillich, Systematic Theology, I, 199.

³¹Ibid., I, 176.

the ontological elements which constitute part of Tillich's basic structure of being. This specific element is polar: each is meaningful only in relation to its opposite pole. Tillich in his first volume of Systematic states "Individualization and Participation are inter-dependent on all levels of being."³² Therefore, as the ontological elements of individualization and participation are strictly inter-dependent, so are personality and communion, the special forms which these ontological elements take in man. Following Martin Buber's insight that the ego becomes an "I" only through its meeting with "Thou", Tillich declares that "the person as the fully developed individual self is impossible without other fully developed selves."³³

Bernard Martin in his book, The Existentialist Theology of Paul Tillich, writes about individualization and participation in this manner.

The polarity of individualization and participation is reflected in the fact that every being not only exists in and for itself as a centered and indivisible self but at the same time, belongs to realms of reality outside itself in which it participates whether consciously or unconsciously, directly or indirectly.³⁴

³²Ibid., I, 177.

³³Ibid., I, 176.

³⁴Martin, op. cit., p.87.

Alexander J. McKelvery writes the same topic this way.

The first part of ontological elements is individualization and participation. Individualization is not a special characteristic of some beings, but is also a quality of everything that is and is therefore an ontological element. But individualization implies participation. Man, for instance, is an individual because he participates in his world. The individual self is a part of the world. This means that a self includes within itself that in which it participates. Man contains within himself the universe because he participates in the universe through his ability to grasp universal structures, forms and laws.³⁵

Search for Identity

The search for identity is the search for what has here been called "self-relatedness."³⁶

Properly understood this search is not the desire to preserve an "accidental state of the existential self, the self in estrangement, but rather the drive toward a self which transcends every contingent state of its development and which remains unaltered in its essence through such changes. (The process of finding the real identity) runs toward a state in which the "search for identity" reaches its goal which is "the identity of the essential self shining through the contingencies of the existing self."³⁷

Oughtness - The Moral Imperative

Oughtness is basically experienced in the "I" and "Thou" relation.

³⁵McKelway, op.cit., pp.107-108.

³⁶Tillich, Systematic Theology, III, 235.

³⁷Ibid.

This situation can also be described in the following way: man, facing his world has the whole universe as the potential content of his centered self. Certainly, there are actual limits because of the finitude of every being, but the world is indefinitely open to man; everything can become a content of the self. This is the structural basis for the endlessness of libido in the state of estrangement; it is the condition for man's desire to win in the world.³⁸

There is a limit to man's attempt to take every thing to himself, the other self. One can exploit another but not the other self in the "dimension of the spirit."

One can destroy it as a self, but one cannot assimilate it as a content of one's own centeredness. The attempt to do so by totalitarian rulers has never succeeded. Nobody can deprive a person of his claim to be a person and to be dealt with as a person. Therefore, the other self is the unconditional limit to the desire to assimilate one's world, and the experience of this limit is the experience of the ought-to be, the moral imperative. The moral constitution of the self in the dimension of the spirit begins with this experience. Personal life emerges in the encounter of person with person and in no other way.³⁹

Self Integration and Disintegration

One of the functions of life is self-integration. In this function self-identity is established, drawn into alteration, and then re-established. This is the basic, "dialectical" function of life (Individualization and Participation). "Centeredness" is a universal principle

³⁸Ibid., III, 40.

³⁹Ibid.

which applies equally to the realm of the inorganic and the organic.⁴⁰ Everything that is has a center, an indivisible point, which cannot be changed as long as the thing has being, as long as it is. The space around this point constitutes the area of participation. Where there is no participation, there is no life. For instance, where there is health, there is a balance between the participation of the organism in its environment and its resting in its own center. Disease can be caused by either the inability of the organism to return to its self-identity or by its resting upon itself to such an extent that it falls victim to decay and disintegration. In all dimensions of life there must be movement out of the center toward participation and a return to the center and self-integration.

The context of self-integration is a community, a community in which the continuous mutual encounter of centered self with centered self is possible and actual.

New Being as it Relates to Individualization and Participation

"Relatedness implies the awareness of the other one and the freedom to relate to him by overcoming self-seclusion within oneself and within the other one."⁴¹

⁴⁰Ibid. III, 32-33.

⁴¹Ibid., III, 233.

The New Being as process drives toward a mature relatedness. The divine Spirit...(is) the power of breaking through the walls of self-seclusion. There is no way of over-coming self-seclusion other than the impact of the power which elevates the individual person above himself ecstatically and enables him to find the other person if the other person is also ready to be lifted above himself. All other elations are transitory and ambiguous. They...exist and fill the daily life, but they are symptoms of estrangement as much as reunion. All human relations have this character. Alone, they cannot conquer loneliness, self-seclusion and hostility. Only a relation which is inherent in all other relations, and which can exist without them, is able to do so. Sanctification or the process toward Spiritual maturity, conquers loneliness by providing for solitude and communion in inter-dependence. A decisive symptom of Spiritual maturity is the power to sustain solitude. Sanctification conquers introversion by turning the other personal center not outward, in extroversion, but toward the dimension of its depth and its height. Relatedness needs the vertical dimension in order to actualize itself in the horizontal dimension.⁴²

Salvation as Participation in the New Being

"The saving power of the New Being in Jesus as the Christ is dependent on man's participation in it⁴³.... (Participation) is a state of things universally.

It is the new state of things, the new eon which the Christ brought; the individual "enters it" and in so doing he himself participates in it and is reborn through participation.⁴⁴

My concern in the following and final chapter is to apply the understanding of the theology of the oppressed

⁴²Ibid.

⁴³Ibid., II, 176.

⁴⁴Ibid., II, 177.

in its practical form. The greatest concern is still the degree of participation which is obviously lacking among the community of the oppressed. In America, where participation comes as a high commodity and is practiced solely by those who are privileged, participation must be evaluated carefully in order to see the implication it has toward the privileged and the oppressed. Obviously, the present practice, which is systematically applied to the oppressed, must change. Otherwise, proclamations made by the church and many other American institutions toward the search for full authentic human identity and community will be in vain. In a Christian and democratic country such as America, where the pursuit of "justice and liberty for all" has been the richest and the highest dream imaginable to mankind, the spirit of the revolution of 1776 must continue in the 1970's and in the future in a creative fashion. In 1776, Creation stopped for many, especially for those who were privileged.

The struggle to maintain full participation for all is an attempt to realize the Creation in which free men create the conditions to decide for and create their future.

CHAPTER IV

IN TRANSIT(ION)

WHAT IS THE NEW ORDER (LIKE) FOR THE FILIPINOS?

Identity

It is not uncommon for Filipinos to share with other Filipinos the knowledge that they know fellow Filipinos who are trying to pass as Latinos and who are denying their parental or racial heritage. Many Filipinos have sought to deny their heritage; some because of their embarrassment about the alleged backwardness of their culture, others because of community fragmentation and the lack of cohesiveness of leadership within the community, still others tend to identify with the larger or stronger racial or class group (Latino or the Anglo Saxon). One reason for this is the lack of the visibility of the Filipino community. Some Filipinos may even find themselves identifying with the "closest" racial group with which they can feel comfortable or identify (such as the Latinos).

Whatever the reason, the thing that seems to be obvious is that many Filipinos do not have a healthy attitude toward their identity and themselves. Their history and experiential circumstances have a great deal

to do with these attitudes. The Spanish conquest of the Philippines gave the Filipinos close to four hundred years of oppression which denied them their dignity as citizens with self-determination about their future. What they were exposed to was the white supremacy attitude prevalent among Western people towards people of color. In this case the victims were Filipinos.

After the conquest of Spain, another Western white power ruled the Philippines and the attitude of superiority did not diminish any of the former racist attitudes and feelings of superiority toward the Filipinos. Even though the attitude of the Americans seems to have been a bit more humane, the attitudes of paternalism and racial superiority were still very obvious. The attitude of "white is right" still prevailed. Being white meant being the beneficiary of righteousness, wisdom, superior knowledge, and expertise. Understanding where the power lay and conditioned for survival, many Filipinos identified with this white racial power structure and all the attitudes inherent within its value system. These attitudes and values were institutionalized within the life experiences of the Filipinos through the school, government, business, church and the homes.

The institutionalization of the white supremacist attitudes for over four hundred years in the Philippines still persists in the lives of Filipinos today both in the Philippines and in America even though a new awareness is emerging. It is not strange for many Filipinos to express the view that the Filipinos in the Philippines and in the United States are "more American than the Americans" due to their great ability to copy or superimpose the "American style of life" on their daily living.

Due to acculturation this "American style of life" is the main reason for the Filipino identity crisis. Earlier in Chapter I, the author dealt with this topic of acculturation. The crisis rests on the Filipinos acceptance of the white power structure as superior and the assumption that the status quo will prevail. In other words, the power will always lie with the white. "White is right", and everything American is superior to that which is Filipino. Therefore, it would be advantageous to accept everything American.

The former statements do not negate the fact that there are Filipinos who have created myths which are positive and affirmative toward the Filipino culture. The former statements do not negate those strong patriots who have always maintained and fought to preserve the Filipino heritage and culture. But these myth makers and

courageous patriots are in the minority in attitudes and leadership. The majority is unaware of the social stratification and colonial mindset which degrades, depersonalizes and demeans them their dignity and their integrity as a people. Therefore, a positive and affirming identity is lacking.

The experiences of Filipinos in the United States were not positive as they were led to believe. Before many Filipinos went to work as farmers in the pineapple plantations in Hawaii, to the agricultural farms on to the United States mainland, many glamorous and enticing promises were made to cajole Filipinos into coming to the United States. But as we learned in our Filipino history in the United States, our lives were ones of hardship, fear and disillusionment. The dignity that we hoped for in the land of promise and opportunity became sour after only a few months. The lives of the Filipinos were no different from their lives in the Philippines. As a matter of fact their lives were worse because they did not have the same security that they had while living in their homeland. Gone also was the sense of support which came from their families, friends and intimates at home in the Philippines. Their life style in the United States became the life of a disenfranchized and disadvantaged people.

Considering this brief background one can appreciate the circumstances which inhibited the Filipinos from seeing themselves as positive dignified human beings.

Many Filipinos in America still carry the subservient, second-class attitude toward themselves and their community. The author would like to address himself to this issue. Filipinos in America need to secure their identity. In the past they were told that they belonged to a weaker, uncivilized, and subservient class of people. This idea must change. The Filipinos themselves need to make a reassessment and go from there.

The crucial difference is that, at a certain point, you decide who you are; you create yourself. No one is God; no one creates himself out of nothing, and no one can decide to become just anything at all. But once one has (1) come to some sort of assessment of the range of one's own temperament, personality, and talents, and (2) come to some awareness of alternative ways of life, then one can choose to realize one among several possible identities. A man is not himself; he becomes himself, he steps out ahead and fashions an identity for himself. We make ourselves who we are. Either that or we merely drift and let our parents, our teachers, our society, and our peers make us into what they want us to be. It is a terrible fate not to have chosen one's own identity; a terrible fate to have been made, like an object, by others.¹

Paul Tillich spoke directly to this topic in Chapter III as he dealt with the human ontological element of individualization and participation. One finds

¹Michael Novak, A Theology for Radical Politics (New York: Herder and Herder, 1969), pp.36-37.

identity through this sphere of correlation. Another way of saying this is that one finds identity through two conditions; the first is inward and the second is to be met in the community.

Martin Buber's famous book, I and Thou simplified this topic in his concern for the whole situation of man in one world, where man finds himself with the possibility of many different relations. This is based upon what Buber calls Begegnung (meeting). This meeting of true life is expressed by Buber in terms of relation: "In the beginning is relation."² It is through the "Thou," the other, that man first becomes himself, an "I." Tillich, as was noted in Chapter III, says that there is "no person without an encounter with other persons" and that "person as the fully developed individual self is impossible without other fully developed selves."

Paulo Freire in his latest work, Pedagogy of the Oppressed speaks to the topic of identity through his understanding of man's ontological vocation. Freire's assumption is that in order for the individual to be able to act with dignity he must first experience the process of becoming "a Subject who acts upon and transforms his world, and in so doing moves toward an ever new

²Martin Buber, I and Thou (New York: Charles Scribner's Sons, 1958), p.18.

possibility of fuller and richer life individually and collectively."³ This process takes place by man reflecting on his situation and on his concrete environment. The process or method Freire applies is Conscientization which means an "awakening of consciousness." Conscientization expresses a change of thought pattern which involves an accurate, realistic awareness of one's relationship with nature and society, the ability to analyze critically its causes and consequences, matching it with other situations and possibilities; and action of a logical sort aimed at transformation.

Psychologically it entails an awareness of one's dignity, or ... "the practice of freedom."... (T)he stimulus of conscientization derives from interpersonal dialogue in which one discovers the meaning of humanity from encounters with other humans...⁴

These three thinkers and contributors to human development were chosen by the author, because their contributions represent the true dimensions of the needs of the Filipino people. First, I find Martin Buber's stance on the one-to-one or the primary face-to-face relationships

³Paulo Freire, Pedagogy of the Oppressed, (New York: Herder and Herder, 1971), pp.12-13.

⁴Thomas G. Sanders, "Paulo Freire" (Paris: Terre Sauterre, March-April 1969). For Spanish language article, see Convergence, III: 3 (1970), 2.

as most basic to one's determination or the discovery of one's identity. Tillich gives the broad structure (correlation) underlying the polarity of individual and community. Freire represents a similar stance to that of Buber's and Tillich's, but in addition, he offers a new breadth as a teacher whose work was basically with the disenfranchized.

Looking at Buber, Tillich and Freire in another dimension, Buber's and Tillich's contributions are generally psychological, social, and theological, while Freire's contribution is more social and political. It seems as if the direction and stages of development from Buber to Freire or from psychological to political consciousness is important for the needs of the present day Filipinos.

Filipinos not only need the psychological reflection about their human identity but they also need, for the sake of survival, a political assessment of their strength and power as a community. In other words, the Filipinos need not only to get to know themselves individually, but to get to know their identity as a community. This "double wedge" toward visibility of identity in strength and responsibility is necessary if the Filipino community is to survive as an effective participant in the determination of its future and the future of society.

What then, is the New Order (like) for the Filipinos? This question must be answered on two fronts: First, the Filipino must seek an inward environment which offers him opportunity and freedom to assert his right to self-determination, to possess racial pride, and to engage in the pursuit of his own identity as a Filipino. Within this context the inner power that comes with self-esteem, the power to develop to full stature as human beings must be achieved. The second front, and part of the first, is that this search for an environment that provides a positive context for the self-development must occur within the context of the Filipino community. One of the biggest reasons for the low and negative Filipino identity is that the community itself lacks the visibility and the activity which would make its members responsive and able to identify with its causes. Lack of community experiences lessens identity. For the Filipinos and other Third World peoples their community has to be political to survive in an American pluralistic society. In this New Order, hopefully, the Filipinos can fully accept themselves as they are -- children of God.

Community

Inevitably, the quest for self-identity leads to the discovery of community. The search for self-identity cannot be sustained without the support and constructive pressures from the community. No man becomes himself in solitude. Men create one another. Identity is a gift one confers on another. Erik Erikson writes of this gift as "basic trust"⁵; Reinhold Niebuhr calls it "common grace."⁶ One condition of becoming a person is to be able to appreciate other persons. It is to be able to accept them as persons, and to be accepted by them, perhaps because one is able to accept oneself. It is to respond to others not for their function, but for their being.

Paul Tillich spoke of maintaining positive identity. The obligation of both the community and its members is to experience positive relationships conducive to a healthy community. The functional elements necessary to create this genuine community are reconciliation and prophetic criticism.

⁵Erik Erikson, Insight and Responsibility (New York: Norton, 1965), pp.69, 89, 179-180.

⁶H. Richard Niebuhr, Man's Nature and the Communities (New York: Charles Scribner's Sons, 1965) p.27.

It is the source of reconciliation and basic trust, the front of that endurance and courage and mutual appreciation which human beings confer upon one another. But secondly, it is a source of restlessness, discontent, criticism and the fresh imagination of new horizons whereby individual persons take upon themselves the responsibility of standing over against the community in order to lead it to further growth. A community that lacks reconciliation destroys itself through fratricide. A community that lacks prophetic criticism destroys itself through immobility.⁷

Thus identity and community go hand in hand.

Genuine community exists for the sake of the development of as many free, self-defining persons as it can possibly generate. On the other hand, free and self-defining persons grow only through interaction in community.

Unless there is first a community, there is no language, no sets of values, no methods of analysis, no accumulation of information. In order to go beyond his community, a man must first learn from his community. A genuine community exists in order that its young may go beyond it; for if the young do not go beyond it, the culture of the community becomes immobile, and if in the past the young had not ever gone beyond what they had inherited, the community would long since have withered and decayed.⁸

There are three marks of a healthy community. These are independence, communication, and fairness.⁹ The first mark is that

each person in relationship has a basic independence; each is able to function apart from the given community; each person in the relationship is an end and not a means. By this criterion, those who are wholly dependent upon the community for their identity

⁷Novak, op.cit., p.41.

⁸Ibid.

⁹Ibid., pp.41-44.

and their functioning have not matured; they are incapable of healthy community.¹⁰

During this time of collectivism, this aspect of independence needs to be adhered to more openly, especially among the young who are caught up in this life style and who see collective decisions as an end in themselves and not a means.

Tillich, in Chapter III, spoke of the negativism of collectivism when "participation ... produces ... complete collectivization ... a loss of individuality and subjectivity whereby the self loses its self-relatedness and is transformed into a mere part of an embracing whole."¹¹

The second mark is that of communication between members of the community. It must be open and clear. People must be free to mean what they say and say what they mean. Honesty is a prime requirement for a healthy community. Much human energy and many hours are wasted because of the lack of frankness in many community functions. Honest communication, with all its inherent possibilities is affirming and makes possible both dissent and agreement, words of criticism and words of mutual esteem.

¹⁰Ibid., pp.41-42.

¹¹Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1951), I:199.

Since members of any community are infinite, every community soon generates a differentiation of rules, functions and offices.

The larger a community becomes, the more marked the differentiation of functions and roles. No one person can do everything; not everyone can do something as well as others can. Since in the normal course of affairs, (in the community) "' not every one'" (is equally mature or at an equal state of development in his) discovery of his identity, there is bound to be some confusion of roles and responsibilities, a great deal of mismatching, and an enormous area of confusion...Communities characteristically begin with enthusiasm, develop in confusion and conflict, and either learn ways of reconciliation or disintegrate. The criterion for successful differentiation of function, then, is a very important one.¹²

The third criterion needed is fairness. "According to this criterion all offices and functions in a healthy community must be equally open to every member of the community."¹³

Some are better at some tasks than others; while other people are unsuited by temperament or talent or preparation for some tasks. The crucial "point is that the system as a system, must not arbitrarily and in advance be closed to some persons in respect to some offices and roles."¹⁴

This criterion of fairness paves the way to one of the main difficulties which participatory democracy

¹²Novak, op.cit., pp.42-43.

¹³Ibid., p.43.

¹⁴Ibid.

has so far faced. Participatory democracy requires that every person's own voice be heard in matters which affect that person and the community as a whole...(It would seem, then, that in a participatory democracy, there are times in its life) when fairness requires that the less conscious, the more timid, the less theoretical, have an opportunity to articulate their own concerns and aspirations. There are also other times when fairness requires the men who exercise the office of leadership to lead toward goals which accurately realize the aspirations of the community.¹⁵

In the words of George Kelsey, these marks of a genuine community can be summarized in this fashion:

"Genuine community is constituted of free, responsive, and responsible persons,"¹⁶

Everything this author has written so far, in regard to community, can be applied universally to most communities. But this aspect is only one side of the coin. The other side, of course, is the political equality which the author alluded to in the subject of identity. As Freire reminded us earlier, it would be important for the Subject, at least in the ongoing process of becoming, to be aware of his environment and context, to be appreciative of his existence, and finally, to have the opportunity to transform the world, to relate to human beings,

¹⁵Ibid. p.43-44.

¹⁶George D. Kelsey, Racism and the Christian Understanding of Man (New York: Charles Scribner's Sons, 1965), p.71.

to mould his culture, and to make history. (I will make further elaboration on these subjects later). All these characteristics of a Subject becoming are applicable to a community. Therefore, the first task in understanding the challenge of political equality for the Filipino community is to understand its context or arena of experience.

The most important observation and understanding the Filipino community must come to is the knowledge that the American society is pluralistic. Milton M. Gordon states that "cultural pluralism" legitimizes:

the preservation of sub-national communal life and some cultural differences for the nation's various ethnic groups and justifies the result as providing a more democratic, more interesting, and more dynamically fruitful culture for all Americans than one in which uniformity is the norm.¹⁷

Our society is made up of various groups or associations, (ethnic, racial, religious and professional) that profess various interests common to their outlook and needs, whether they be political or social in their objectives. The author's concern is the former, the political. Though political group activity is not peculiarly an American phenomenon it has been used successfully in American

¹⁷Milton M. Gordon, Assimilation in American Life (New York: Oxford University Press, 1964), p.13.

history. Alexis de Tocqueville noted that the most striking characteristic of America, even during the last years of the Jackson administration, was its partiality for promoting projects through organized groups. "In no country in the world has the principle of association been more successfully used or applied to a greater multitude of objects than in America."¹⁸ In David B. Truman's work, The Governmental Process, he saw political interest groups as neither a "fleeting, transitory newcomer to the political arena nor a localized phenomenon" peculiar to one member of the family of nations. Rather the persistence and the dispersion of such organizations indicate a characteristic aspect of our society.

That such groups are receiving an increasing measure of popular and technical attention suggests the hypothesis that they are appreciably more significant in the complex and interdependent society of our own day than they were in the simpler, less highly developed community for which our constitutional arrangements were originally designed.¹⁹

Joseph C. Hough, Jr., author of Black Power and White Protestants, concurs with the observations made by de Tocqueville and Truman in his understanding of the nature of the American political process.

¹⁸Alexis de Tocqueville, Democracy in America (New York: Knopf, 1945), I, 191.

¹⁹David B. Truman, The Governmental Process (New York: Knopf, 1963), pp.10-11.

Since its founding the necessity of group organization has been a part of our system, and the development of the party system has been the institutional device whereby individuals could organize as groups around common interests. Within the party system itself there is also the formation of pressure groups and the bargaining of groups with other groups to form political coalitions.²⁰

The common interests that Hough spoke of centers on the concerns of many Filipinos to survive and to gain visibility politically, both as people and as a community. The step this author suggests is for the Filipino community to find a useful tool, one conducive to participations so that Filipinos will be able to practice freedom at the maximum level. Participation is a privilege denied to most disenfranchized people. And as Tillich reminded us in Chapter III, participation leads toward the fullness of one's total being or identity if practiced fully. As the Theology of the Oppressed suggested to us earlier, without participation, which is the heart of the theology of the oppressed itself, there is no hope. Without the privilege and the exercise of participation toward one's future, direction, and goals, one is nothing.

Therefore, the task for the Filipino community is to create and sustain an instrument whereby they can fully participate dialogically in the center of human activity.

²⁰Joseph C. Hough, Jr., Black Power and White Protestants (New York: Oxford University Press 1968), p.119.

This center of human activity is the political arena where the shape of society is being determined. This task is easier said than done for the Filipino community has a long way to go. Therefore the Filipino people in America must be especially sensitive to the special functional elements the author discussed earlier in establishing a genuine community. Most important for Filipinos are reconciliation and prophetic criticism, and the three marks which help toward a creative environment of openness -- independence, open communication and fairness.

Reconciliation and prophetic criticism, independence, communication, fairness and all other elements or functions conducive to a healthy community are all excellent academic and theoretical expressions. But if they are applied monologically rather than through dialogical means, the community will again be misled by another domination of its true identity which will negate the fundamental precondition for true humanization of the individuals in that community. Dialogue is the key.

ANTIDIALOGICAL AND DIALOGICAL PROPOSITIONS

Antidialogical

Based on these general propositions, let us undertake a discussion of the antidialogical and dialogical

action of Paulo Freire. In his book, Pedagogy of the Oppressed, he spoke of various styles of antidialogical characteristics which result from conquest, division and rule, manipulation and invasion of culture. By discovering and understanding these insights of Freire the consciousness of the Filipino community can be "awakened" and hopefully can help them to take dialogical actions. This will also enable the Filipino community to understand these conditions imposed by the Western power under which they have been living for the past several centuries. The Filipinos in order to remove the shackles of oppression and to change the demeaning life style to which they have tried to accommodate themselves in order to survive must arrive at this understanding. Therefore, in order to survive, the Filipinos need a new style of action and a new direction. The method of concientizacion by Freire seems imperative at this point in awakening the Filipino conscience toward a better and more human environment.

The first characteristic of antidialogical action is the necessity for conquest. The antidialogical man, in correlation with men, aims at conquering them.

Every act of conquest implies a conquerer and someone or something which is conquered. The conqueror imposes his objectives on the vanquished and makes of them his possession. He imposes his own contours on the vanquished, who internalize this

shape and become ambiguous beings "housing" another. From the first, the act of conquest, which reduces men to the status of things, is necrophilic.²¹

Just as antidialogical action is part of the reality, dialogical action is necessary to the revolutionary thrust. To further the objectives of oppression, anti-dialogue is necessary to reach its goals, not only economically, but also culturally: "the vanquished are dispossessed of their word, their expressiveness, their culture."²² It is also necessary to approach the people in order to keep them submissive. The oppressors accomplish this by myth making to preserve status quo:

the myth that the oppressive order is a "free society;" the myth that all men are free to work where they wish, that if they don't like their boss they can leave him and look for another job;...the myth of private property as fundamental to personal human development;...the myth of the industriousness of the oppressors and the laziness and dishonesty of the oppressed, as well as the myth of the natural inferiority of the latter and the superiority of the former.²³

All these myths, plus others, are presented to the colonized through the mass media by well organized propaganda slogans.

Divide and conquer is another action practiced by oppressor. According to Freire, the oppressor

²¹Freire, op.cit., p.134.

²²Ibid.

²³Ibid., p. 135-136.

minority subordinates and dominates the majority; "it must divide it and keep it divided in order to remain in power."²⁴ In America, where the majority is in power, the same method is applied toward the minority. When the oppressed finally perceive that they have lost their personhood and realize that "as long as they are divided they will always be easy prey for manipulation and domination,"²⁵ they begin to organize to make their world more human. The majority fears this struggle of minorities to organize and unify. The oppressor, therefore, seeks to weaken and isolate the oppressed by creating rifts among them perhaps through "the repressive methods of the government bureaucracy" or by manipulating "the people by giving them the impression that they are being helped."²⁶

Another oppressive cultural action is accomplished through focalized views of problem rather than seeing them as dimensions of totality. The leadership training courses are another attempt to alienate the total community by the

naive assumption that one can promote the community by training its leaders, as if it were the parts that promote the whole and not the whole which, in being promoted, promotes the parts....As soon as they complete the course and return to the community

²⁴Ibid., p.137.

²⁵Ibid., p.141.

²⁶Ibid., p.137.

with resources they did not formerly possess, they either use these resources to control the submerged and dominated consciousness of their fellow workers or colleagues, or they become strangers in their own communities and their former leadership position is thus threatened....The oppressors do not favor promoting the community as a whole, but rather selected leaders; class conflict or differentiation is another concept which upsets the oppressors, since they do not wish to consider themselves an oppressive class. Unable to deny the existence of social classes, they preach the need for understanding and harmony between those who buy and those who are obliged to sell their labor, but they do not fully understand the implication of this expression as being another type of slavery. They want to be owners, not sellers, of their labor.²⁷

Men are fulfilled only when they create their own world through their transforming labor. If they must work for someone else, rather than for themselves, they will be dehumanized and will become dependent, insecure, and permanently threatened.

Another strategy of anti-dialogical style is manipulation. Like the former anti-dialogical thrust, it is an instrument of conquest and domination.

By means of manipulation, the dominant elites try to conform the masses to their objectives. The greater the political immaturity of these people the more easily the latter can be manipulated by those who do not wish to lose their power.²⁸

When the people begin to emerge to threaten the dominant elites, the people are manipulated by means of pacts between the dominant and dominated classes which are used

²⁷Ibid., p. 137-139.

²⁸Ibid., p.144.

by the dominators to achieve their own ends. Therefore, manipulation becomes an instrument for the preservation of domination. "Through manipulation, the dominant elites can lead the people into an unauthentic type of 'organization' and can thus avoid the threatening alternative -- the true organization of the emerged and emerging people."²⁹

Another strategy of anti-dialogical oppression is invasion, which is a form of economic and cultural domination. The invasion may be physical and overt, or may be "camouflaged, with the invader assuming the role of a helping friend."³⁰

Cultural invasion...involves...the imposition of one world view upon another. It implies the "superiority" of the invader and the "inferiority" of those who are invaded, as well as the imposition of values by the former, who possess the latter and are afraid of losing them.³¹

Cultural conquest leads to the cultural inauthenticity of those who are invaded; they begin to respond to the values, the standards, and the goals of the invaders. In their passion to dominate, to mold others, to their patterns and their way of life, the invaders desire to know how those they have invaded apprehend reality - but only so they can dominate the latter more effectively.³²

(Cultural invasion then is) on the one hand an instrument of domination, and on the other, the result of domination. Thus, cultural action of a dominating

²⁹Ibid., p.145 .

³⁰ Ibid., p.150.

³¹Ibid., p.159.

³²Ibid., pp.150-151.

character, ...in addition to being deliberate and planned, is in another sense simply a product of oppressive reality.³³

To conclude the discussion of anti-dialogical matters, new leadership for the Filipino community must not use the same anti-dialogical actions used by the oppressors. On the contrary, Filipino leaders must follow the path of dialogue to pave the way for possible participation by all people.

Dialogical

We turn now to the dialogical thrust that Freire suggested in his writing. In the anti-dialogical practice, conquest involves the Subject who conquers another person and transforms him into a "thing." In the dialogical practice, Subjects meet in cooperation in order to transform the world. The concept of Buber's I and Thou, again, becomes important. The I does not transform the Thou into an it but rather maintains a great appreciation for the Thou as an end in itself, not a means.

Cooperation...can only be achieved through communication. Dialogue, as essential communication, must underlie any cooperation. In the theory of dialogical action, there is no place for conquering the people on behalf of the revolutionary cause, but only for gaining their adherence. Dialogue does not domesticate, does not "sloganize"...As opposed to

³³Ibid., pp.151-152.

the mythicizing practices of the dominant elites, dialogical theory requires that the world be unveiled.³⁴

Once the line of communication opens through dialogical means and the practice of I and Thou is exercised, a natural birthing of communion becomes a part of experiences of the community. Ché Guevara's notes from the Episodes of the Revolutionary War spoke of this experience:

As a result of daily contact with these people and their problems we became firmly convinced of the need for a complete change in the life of our people. The idea of an agrarian reform became crystal-clear. Communion with the people ceased to be a mere theory, to become an integral part of ourselves.³⁵

In the final analysis, at no stage can dialogical thrust forgo communication with the people. George Kelsey noted that the "true knowledge of the other person can come only when personal contact is established. Genuine personal knowledge is the product of communion.³⁶ Communion elicits cooperation which brings leaders and people into fusion as one cohesive body.

The second dialogical thrust for ensuring a healthy community comes through unity for liberation. Each person must first become aware that he, as a person, is an oppressed man. This consciousness would spread to the

³⁴Ibid., p.168-169.

³⁵Ibid., p.170.

³⁶Kelsey, op.cit., p.58.

realization that he is a part of an oppressed class. By perceiving this situation, he is able to transform it by working in solidarity for liberation. In the dialogical experience,

the leaders must dedicate themselves to an untiring effort for unity among the oppressed - and unity of the leaders with the oppressed - in order to achieve liberation...(Further), the unity of the elite derives from its antagonism with the people, while the unity of the revolutionary leadership group grows out of communion with the people.³⁷

The next step, which is directly linked to unity is organization. In view of this linkage, the leader's pursuit of unity is also an attempt to organize the people toward a common task. The forms of expressions may vary depending on the past conditions they have had and the potentials available. It is essential to have a critical knowledge of the past history of their experiences, a view of reality by the people, the contradictions of society, and the principal aspects of those contradictions.

Freire suggested various essential elements of expressions toward a profound organizing:

consistency between words and actions; boldness which urges the witness to confront existence as a permanent risk radicalization (not sectarianism) leading both the witnesses and the ones receiving that

³⁷Freire, op.cit., p.173.

witness to increasing action; courage to love (....in transforming that world in behalf of liberating all men); and faith in the people, since it is to them that witness is made...³⁸

The objective of cultural synthesis is the liberation of all men. The maintenance of a social structure whereby those participating can experience the "duration of becoming." In the cultural invasion the dominant elite's

starting point of orientation is their own world, from which they can enter the world of those they invade. In cultural synthesis, the actors who come from "another world" to the world of the people do so not as invaders. They do not come to teach or to transmit or to give anything, but rather to learn, with the people, about the people's world...In cultural synthesis, the actors become integrated with the people (in an authentic integration)...Cultural synthesis does not deny the differences between the two views of the actor and the people)...it is based on these differences. It does deny the invasion of one by the other, but affirms the undeniable support each gives to the other.³⁹

Cultural synthesis is thus a mode of action for confronting culture itself in that it preserves the "duration" of the social structure for "becoming" as its objective.

In summary, the author has suggested that identity cannot surface without the support and confrontation from the community. One cannot sustain growth in solitude. Therefore, the relationships between identity and

³⁸Ibid., p.177.

³⁹Ibid., pp.181-183.

community go hand in hand. If the community is free and self-determining, it is very likely that the identity of the members would be similar to the community identity. Certain conditions and marks are necessary to achieve a healthy community. These conditions are reconciliation and prophetic criticism; the marks of a healthy community are independence, communication and fairness.

To summarize: In order for the community to survive, it is necessary for the community to understand its pluralistic society and how one may maintain its identity and further enable the community to participate in the decisions made in the political arena by means of political organizations or groups. As preconditions for a healthy organization, the author felt that an understanding of antidiological thrust covered: conquest, division and rule, manipulation and invasion of culture. The discussion on the dialogical thrust covered cooperation, unity, organization and cultural synthesis.

CHURCH AND SOCIETY

America has often inhibited the possibilities of self-determination of the Filipino people; and today these people are strongly seeking self-determination on personal, community, national and international levels. They are

seeking liberation -- liberation of the total life of man from the nonparticipatory style which so often has been imposed on them.

To help the Filipino people, and society in general, a complete overhaul of the American social structures, cultural values, and attitudes must take place. There is a growing concensus that the acts of God are at work in the life of Filipinos, calling them to liberation. The signs are hopeful, but there must be a change in the social structure to fundamentally alter the present situations. The issue for the church and society is whether the church will encourage or nullify the search for liberation.

As the author elaborated earlier, this search for liberation is concentrated in community identity in order to effect a visible responsive thrust, in organizing for purposeful self-determination, in political participation in the arena where the shape of society is determined. Finally, the search for liberation is furthered in the maintenance of the dialogical style of life within and outside the broader society of human interactions.

The church must fully understand and listen to the Filipino community. Even though many of the problems and struggles of the Filipino community are to a great

extent similar to most Third World communities, the feelings, attitudes and especially their cultural traits need to be understood. Human struggle for identity, integrity, responsibility and achievement is basic to all human beings, but the Filipino experience, context and history are different. Thus sensitivity to this background is of utmost importance.

The task for the church today as she participates in the life of the Filipino community is to witness and act responsibly toward the new self-affirmation and search by the Filipinos for a new people and a new community. During the transition of the Filipino community toward becoming a visible and participatory member of society, the community must raise the questions that are real to it, even when they be painful and/or confronting. For the harder the conflict, the more glorious the triumph toward becoming a genuine community. During this transition, the church must learn how to relate herself to this new and emerging community. A new attitude which implies a new social structure with new leadership and new approaches is imperative.

Even though some changes are occurring within the institutional church through structure, leadership, and approaches, many are signs of tokenism. In other words, the changes which are occurring are not enough.

Priorities within the church are still oriented toward the preservation of property and structural and hierarchical glorification. This is emphasized instead of support for innovative programs to remove racism in the church and support for various ethnic caucus groups emerging within the church such as the Asian, black and the Hispanic groups attempting to determine their own directions in the church and in their communities. There may be a great acceptance among the general church toward the emergence of ethnic caucuses through proclamations and resolutions of establishment, but when financial resources are requested for the ethnic caucuses to function, token assistance is granted. This lack of commitment of the church toward these ethnic caucuses is simply a sign that the church is not interested in the ethnic churches.

Another implication of the changes occurring in the Filipino community is the emergence of demands on the local Filipino churches. The pressures of responsibility and accountability must not only be put on the larger institution of the church but also locally where the activities toward change are fully felt.

The author would like to think that this pain and growth toward change is first felt in the local churches, but in reality, this is not the case. Most local Filipino churches or ethnic churches are the last

to take an active and militant part in the revolution that is happening in the Third World communities. Leadership in the church is one of the weakest links in change efforts in the Filipino community. With the recent developments in the life of the Filipinos in America, especially the community of consciousness, the threat and criticism of the position of the leader in the church, the pastor, is one of the most dramatic pressures moving some of the ministers out of their comfortable pulpits and away from the serenity of their altars. Of course, the problems do not solely lie with the pastor. Rather, a broader understanding of the general local Filipino church is needed for a full understanding of the problems.

The Filipino Church

The author finds most Filipino ministers possess an oppressive and conservative theology. Many were educated in the "old schools" for training clergymen and most of the schools they attended were conservative or fundamentalist. It is not uncommon to find many Filipinos United Methodist churches in America today whose pastors were formerly from the conservative Baptist denominations and were trained theologically in a conservative Baptist seminary. Part of this problem is that the United Methodist Church did not have the foresight to prepare

young Filipino people from their own denomination for the ministry.

Closely related to the theological conservatism is the oppressive theology which is common not only in the Filipino churches but throughout many Third World churches especially the Hispanic churches. The promise of "pie in the sky bye and bye" is still being preached in the Filipino churches. The tremendous absence of the theology of liberation or the theology of the oppressed, as the author shared earlier in Chapter III, is felt, especially among the young who are in constant touch with the revolutionary changes in the broader community.

In addition to the conservative style of ministry, the impact of the old Roman Catholic experiences among the Filipinos must not be overlooked, because the strict and oppressive Catholic church has certainly made an impact on the total life of the Filipino churches, both Catholic and Protestant.

The role of many ministers in the Filipino churches is rigid and authoritarian. One United Methodist pastor whose background was conservative Baptist, refused to baptize an infant unless the child was emersed under water even though most of the children of the United Methodist denomination are baptized by sprinkling. Members in another church who did not pay what they had pledged were

threatened with loss of their membership in the church. Fortunately, these particular problems have been solved by the assistance of the District Superintendent of the United Methodist Church.

Many ministers have a narrow understanding of their role. Many believe that any services given outside of the ritual functions are the role of the social workers.

The other important problem facing the ministers in the Filipino church today is that many are removed from the movement of liberation among the young and progressive Filipinos in the community. Due to this lack of understanding, many make narrow and over-generalized views of what is going on outside the four walls of the church. Thus, many lose opportunities to take stands and risks in the liberation that is being demanded in the community. Because of this we find today many of these ministers supporting the status-quo. Those in the greater community, especially the politicians, see these Filipino leaders in the church opposed to many of the changes demanded by the few young militants and progressive adults in the community. They can then "divide and conquer."

Another crucial problem which many Filipino ministers are facing is their lack of skill in facing the urgent crisis in the Filipino community. Creating political organizations and non-profit community organizations

to solve the urgent problems are needed. Bureaucratic expertise in understanding the dynamics and games played within the governmental agencies, gathering information beneficial for the survival of the community, coalition building, gamesmanship in fund raising in the private and public arena and understanding the public media and how to use it effectively, are just some of the crucial skills which many Filipino ministers today need, but do not have. Many Filipino ministers are threatened when these problems are presented to them.

One outstanding and commendable characteristic of Filipino ministers is their commitment to their pastoral work. Here, pastoral work means the practice of visitation among the families at home and hospitals and the spiritual counseling most members of the church receive. This is needed, but it is not sufficient alone.

Many Filipino laymen suffer from a conservative and oppressive theology because of the same influences as those on Filipino ministers. The impact of the Catholic church and the basically fundamentalist theological style of the protestant missionaries sent to the Philippines at the turn of the century are two of the major reasons for the Filipino laymen suffering from the culture of silence. Their understanding of their role as laymen comes from the oppressive teachings of the paternal-racist missionaries and ministers and deacons who are products

of these missionaries through their theological and missionary schools.

Submissiveness to the authoritarian style of the Filipino ministers probably is one of the characteristics of many laymen today in the Filipino church. Whatever the minister in the church says usually prevails. In most case, therefore, whatever understanding the minister has of the roles of laymen and the functions of the church dominates the view of the congregation. The messages heard by laymen from the pulpit are still fundamentally guilt-centered. Usually, the god heard about from the pulpit is an oppressive god and a god who perpetuates suffering and deprivation. It has been only recently that words of liberation may be heard from outsiders who are invited to be guest preachers for special occasions.

Looking at the leadership and the laymen in the Filipino church we witness a dehumanized and oppressive context. The urgency which faces the church today, then, is to lift the Filipino churches from this dilemma and to enable them to face a new environment -- A New Order of liberation.

One dramatic step for the total church to take at this point is to provide the opportunity for the Filipino churches to participate fully in the total life

of the church. Participation in the key positions where key decisions are made is one step the church can take to make life more meaningful for those facing the mundane cycle of depravity. Commissions or committees designed by the ethnic minorities within the church and with new leadership who have the mentality or consciousness toward liberating all people, to assist them in self-determination of their direction in the life of the church, need to be supported fully. Compensatory assistance is not a crime if the long term goal is to benefit those who have been deprived and thrust them in positions where they can humanly direct their lives and help them relate to others as equals.

Renewed theological and sociological education for many Filipino ministers through seminars and workshops would be a tremendous help for the church as a whole. Encouraging many of the ministers to participate in the secular enterprise of community development would enlighten them as to the realities and struggles of the Filipino community to survive in many areas of endeavor.

One of the greatest concerns that the church must attend to is the distorted view of God that is being taught not only in the Filipino churches but in many of our Christian churches. As the author indicated earlier, the god that is being spoken of in the churches is the

oppressive god who is the originator of suffering, suppression, and degradation. To express the messianic God in our time, a new stance toward a God of liberation and away from the negative and pessimistic crisis theology of the past, must be discovered. The God, which the author suggests, needs no longer to be the God seen as "need-fulfiller" the "problem solver." The author suggests a messianic God who experiences with his people the explosive happenings in human life which 1) empower men for responsible action, 2) open up new possibilities for self-actualization of human nature, 3) enable all men to participate in the shaping of their own lives and the life of the world, 4) and lastly address men at the point of their strength.

Closely related to this view of a messianic God is a theological thrust which 1) expresses the reality of God within the context of the Third World struggle in our time, 2) seeks to serve and facilitate human efforts to change the world -- thus a God of change, 3) identifies and describes the kinds of situations and experiences that most appropriately give rise to the notion of a messianic God, and 4) connects God with contingent events, especially those which constitute new thrusts and new directions in human development.

Messianic View of God

If the church accepts the theological view of a messianic God, realistic application of political power, responsibility, and economics can have a tremendous implication for our society.

Problems relating to political power, of course, are not new, nor is the theological analysis of these problems. All we need to remind ourselves is Richard Nieburh's commentary that

responsible ethical reflection requires us to take account of the role of power (in determining the) conflict interest of human society...(But) the theological significance of power has...been reopened... (today by those) persons previously excluded from the decision making processes of society (such as the Third World community, the aged, the women, the youth, and the homosexuals, just to name a few) who are now showing determination to seize and exercise power in their own right.⁴⁰

Considering the turmoil of the sixties and all the ramifications of its experiences, we know that power is not simply a political or social issue, though it is surely both of these. It is also a fundamental human matter. Being named and defined, having identity handed to Filipinos is basically a sin, a denial of one's basic humanity.

⁴⁰Thomas, W. Ogletree, "From Anxiety to Responsibility: The Shifting Focus of Theological Reflection" in New Theology (New York: Macmillan, 1969) VI, 52.

Being a man means that you do not permit others... to decide who you are or what your place in society shall be or what you can appropriately expect from society. You must decide these things for yourself, and begin to behave in ways that can give actuality to what you have decided....(The) conditions of the poor and the exploited...should...be equipped to participate in the process of determining their own goals and shaping their own future.⁴¹

By assuming responsibility for your own life and the life of the world, one becomes a mature man with power.

If the human meaning of power is to be realized, it must be directed toward the emergence of an inter-dependent human community that has regard for the legitimate interests and aspirations of all men. It must, like the power of God, be used not to dominate or exploit others, but to empower them to participate in the direction of human life.⁴²

And in order to participate effectively, they must discover and learn to utilize the levels of power in a way that will enable them to use the process of defining goals of human society.

The economic arena, obviously, may look fundamentally different if full participation is anticipated in the workings of the messianic God who employs changes and enables those who are deprived to realize a new hope and new purpose in their total life. In the economic experiences of those who have been deprived, their role and participation in this area has been limited and, in most cases, there has been no participation at all.

⁴¹Ibid., p.53.

⁴²Ibid., p.54.

Between the fifteenth and the twentieth centuries, capitalism created a new type of human relationship. The economic thrust was toward the exchange of a commodity, including human labor. This phenomenon created the opposition of two differing classes -- those possessing the means of production and those lacking such means, thus, subjected to the first. The worker became alienated because he was deprived of the human feature of his labor, i.e., free choice of its purpose as a producer, and he was also deprived as a consumer because the system conditioned him to need only goods which were deemed profitable.

In short, he was exploited, and the exploitation took away not only what was due to him in the way of money, but what he needed in terms of life....Turning money into the basic commodity entailed certain consequences. First, wealth and power were concentrated in fewer hands. (In the Philippines alone, ninety percent of its economic commodity is placed in the hands of less than one percent of its population.) Then, there was the struggle for profit for the sake of profit and expansion for the sake of expansion.... (And finally) there was the supremacy of money over community. With such a system, human values became economic values in the crude stock exchange sense of words....By turning the earth itself into a commodity and nature into an object of speculation, man's natural environment was surrendered to the blind laws of the market. (The result is urbanism that now makes so many cities uninhabitable,) the destruction of forests and parks, the pollution of air and water, (thus) the degrading of existence itself.⁴³

⁴³Roger Garaudy, "New Goals for Socialism", Center Magazine, V:5 (September-October 1972), 34.

After the Depression of the late 1920's and to overcome the economic confusion of the time due to the destruction of economic commodities, massive armaments were produced.

This led to a policy of expansionism which would justify the arms race and to the creation of the nationalist and racist myth, which were required to legitimize this policy....(In this respect) capitalism ceased to be a mere economic system. Now it had become a political structure which reflected in various forms, the economic and social dependency on war and nationalism...(I)t was also transformed into a culture in which men are molded by the demands of the market and are manipulated by those who hold not only the capital but the overwhelming means of communication (the media)....In (this capitalistic) society, then, the laws of competition govern everyone while profits are shared by a few. (The) investment is not a social function but depends exclusively on private initiative. (S)ociety, thus, loses all conscious control of its aims and purposes. Hence, in a capitalist (economy), investments in...liquor and tobacco, (for example), exceed those assigned to public health...Such a system can solve none of its problems by self-reform. Its lack of goals can be solved only by questioning the basic principles of the system....⁴⁴

The author is opting for dramatic change to overhaul the present inadequacy of participation. The direction is somewhat fuzzy because the direction suggests a democratic principle of government and socialistic economy, but not necessarily an absolute government and economy of such being. What is clear is that the change in structure needs

⁴⁴Ibid., p.34-35.

to go hand in hand with the change in the way of thinking of the people today in America and in the World. Hopefully the direction, if it be socialism

should not be thought of as merely another way to satisfy the needs capitalism has created. A socialism truly responding to the demands of our time cannot, then, be built along the lines of the present Soviet model. It must be built on an entirely new concept of civilization....Socialism today cannot copy the models of the past. Its model is yet to be created. Such a socialism will be unable to answer the demands of our time unless at the same time it actualizes the self-determination of its purposes and the self-management of all social activities by the citizens.... That every citizen should learn to think and act like a statesman, feeling personally responsible for the fate of all. (This) implies a change which no moral preachment could obtain. It is only within the framework of every basic unit....that direct democracy can begin to establish itself. Only when everyone sharesin the decision-making...(can) this basic change take place.⁴⁵

Toward whatever economic direction it directs itself, the theological implications are evident, and the messianic spirit in the new explosive thoughts and creative happenings, are being felt throughout the Americas and the world, especially toward the thrust of self-determination and the freedom of responsibility.

The author suggests that the messianic theology implies the category of responsibility.⁴⁶ For the Filipino community and other Third World communities,

⁴⁵Ibid., p.35.

⁴⁶Ogletree, op.cit., p.60.

responsibility has been only an academic jargon expounded by the master, who basically interpreted responsibility as submissiveness and loyalty in reciprocity for the payment earned through the hard labor of the workers. It also means a "readiness to behave in conventional ways... or in ways that are compatible with the smooth functioning of the established institutions of society."⁴⁷ But looking at it carefully, responsibility has a richness compatible with the changes we are pursuing today in our time. First, responsibility suggests the freedom to deal with new situations in life. It suggests significantly,

man's ability to transcend his own past, (if it be a past of degradation and enslavement,) in order that he might meet the problems and opportunities emerging in the forward movement of history...(This would also indicate the possibility of moving from the successes and failures of the past into an open future. It also means, as long as possibilities are alive, that the direction of) the past is continually being relativized, and maintaining its power only as it proves itself anew....(Therefore) responsibility (offers us) the stimulus to creativity provided by the pressure of new possibilities.⁴⁸

Responsibility also suggests, secondly the power man has to shape his life and the life of the world. It emphasizes that man is not necessarily an end result of forces he cannot control and that man is able to participate in determining the future character of human life

⁴⁷Ibid.

⁴⁸Ibid.

and to bring new possibilities or dimensions not already present in his time.

Finally, responsibility suggests accountability. Man must answer for what he does...This is an important social dimension to accountability. It points out a social process by which each man answers to the other who questions him about what he is doing. He must answer the other, both because his own selfhood is bound up with the other's reality, and because what he does invariably effects the other. Thomas Ogletree puts it this way:

..(T)he other has an indispensable role to play in my determination of the fitting way to exercise my power in any particular situation. He enables me to test my understandings by setting them alongside or even against his own. He is the occasion of insight and encouragement for me in my confusion and uncertainty. He is the one who breaks open the self-enclosed circle of reasoning by which I justify the evil I would do.⁴⁹

Multi-Service Center Model

The Filipino church today needs to look at itself and the total Filipino community to survive. It must first understand the needs of its local parish and at the same time know what is going on in the community, and hopefully, penetrate through its protective shell of anguish. In order to maintain and accomplish this stance,

⁴⁹Ibid.

the author would like to suggest a multi-service center model for the church to consider. If this model is not followed, at least at this time in the history of the Filipino community, the Filipino church will maintain the stance of a culture of silence.

The multi-service center should represent the multi-faceted needs of the community and the parish. Speaking from the extensive involvement of the author in the life of the Filipino community, the author would like to suggest a survival program for the church to consider. This survival program would consist of the working program and the spiritual-reflective program. Without these programs, the wholistic view of the activities would not be experienced by those involved or participating. The working program emphasizes the weekly community oriented programs such as social service, education, organization, plus the necessary programs that need to exist in the parish to maintain its visibility. The emphasis is on the community programs.

The reflective program emphasizes the time of "putting this together" or "putting our heads together." This is the moment for reflection on the activities of the past week and, hopefully, would enable the participants of labor to see the activities and programs as one whole program to benefit the community. Within this context of

spiritual-reflection, the individual's search for wholeness or salvation must be considered as a high priority. The time for spiritual-reflection is during the Sunday worship celebration of life.

Working Program

The working program must concern itself with the needs of the community. This is not negating the members of the parish. The community and the church must start looking at themselves as one. This would mean that those taking an active part could transcend both sides and even possibly at other times maintain duplicate roles in each others areas of programs, but with separate accountability administratively. (The author will discuss the administrative accountability later.) The working program must in the beginning set priorities it wants to tackle and must choose its top priorities. In most basic community development, priorities such as social services, education, community forum, and labor are crucial. The social service activities can concentrate on programs such as mental health, housing, immigration and advocacy.

The education might focus on a bilingual program for children, hopefully, in relationship with the public school system; a skill center for the adults so that they can be assisted in the areas of language-speech training, new vocation programs, and retraining programs in various

trades and; an educational forum to discuss the wide and varied needs of the community including the re-entry of the educational, medical, legal, and other professionals in their respective fields in their new environment.

Advocacy of any interest group is very important in order to be able to support and motivate the community to take further actions to right the plights of others who have not gained respectability.

And finally, the labor force must be recognized in the community as the means of energy and resources to finally sustain the community in the long run. Thus a focus on work placement and retainment are necessary. Advocacy must be available also in placing and retaining a labor force in the market. This is not necessarily the traditional sense of an advocacy role. It may focus also on the area of defining the roles of services in or innovating new roles for the labor force to fill.

Another very important function for the working program is to consider a community forum. The author sees the community forum as a means of organizing the community and moving the community toward coalition building among those who share issues with them in the larger community, especially the other ethnic-racial groups. The community forum may also be an arena for

members of the community to deal with the affairs which affect them as consumers in the greater community.

The community needs to be mindful that community organizing is a very taxing endeavor. It takes time, energy, and experience to accomplish many objectives. For those who are inexperienced in community organizing, there is a need to solicit assistance and they must be prepared for failures and disappointments in the first rounds of organizing. The dialogical methodology which was expressed in the earlier part of this chapter is an excellent tool to master for community organizing. Various case studies in the experiences of many organizations are important resources of which organizers need to be aware. Groups which Saul Alinsky has trained would be excellent to begin raising questions about organizing. Understanding how various public and private interest groups maintain their visibility and influences, especially in the public arena where decisions are made, is imperative. The most important thing any organizer needs to know is the mastery of accomplishing a semblance of cohesiveness among the members of the organization. In other words, the degree of cohesiveness and intensity of the group's interest toward solving an issue or problem will determine their success or failure in the political arena. (Many political scientists concur in this analysis. The works

of Robert A. Dahl, A Preface to Democratic Theory,⁵⁰ and David B. Truman, The Governmental Process⁵¹ are especially helpful readings.)

The suggestions the author is giving are simply programs which the community may direct itself. They may not be able to attend to them all at once due to their limitations or circumstances, but, on the other hand, it also suggests a beginning point where they may start and go beyond. The importance of these suggestions is that the author sees these various activities as a basic necessity for the community's survival.

Within the working program, church activities are not neglected. The pastoral care of the parish must not be disregarded by the minister and its laity. Continued programs must be planned for the religious educational component, especially for the children and youth, and for adults through seminars and workshops. Finances and membership canvassing and other administrative functions must and can be maintained.

The most obvious problem one can encounter through this model of the working program is accountability, for

⁵⁰Robert A. Dahl, A Preface to Democratic Theory (Chicago: University of Chicago Press, 1963), pp.90ff.

⁵¹Truman, op.cit., p.213ff.

both the secular programs and the church programs as well as the personnel to maintain the total working program.

The author alluded earlier to the importance of setting priorities. Included in this function is recognizing sources, such as talents, funds, manpower, and time. Therefore it would behoove the church to search within their church family and outside the community for the resources needed. Whatever findings they discover, that is where they begin. This would entail also the degree, level, and the numbers of programs they can initiate.

Another important problem the church must be alert to is the legal provision for the separation of the church and state. If the church wants to be fully involved in the total life of the working programs suggested, it will face this issue immediately. Legal entanglement can cause a lot of headaches that are not necessary. Therefore, legal counsel is imperative. Various non-profit articles of incorporation have been attempted by groups who want to make sure issues such as the separation of church and state do not become a problem. The other possibility, and probably the most convenient one, is inviting various special program groups, such as social service, educational, etc., to use church facilities for their activities. Therefore, these special groups could use the

resources that are available within the church family. In this respect, the accountability of this program may be separated from the church accountability.

Whichever program is accepted, the advantages it would offer are enormous. It would mean that the activities of the church would not only occur on Sunday during the worship celebration, but that the church and the community would visibly function as one whether or not they be separate in legal and financial accountability and various networks of relationships would be built through the various activities developed.

Finally, the important element of roles must be distinguished in the working program between the minister and the laity. Hopefully, the role of the minister in the working program should be the role of an enabler or a midwife. The minister, if at all possible, must try to avoid the visibility of leadership, such as in taking an official position like the chairman of a committee. The working program is centered in the laity through the involvement of community people. Part of the reason for this is that many people in the community must feel and experience leadership and responsibility. The visibility of the minister as leader in this area may do more harm than help. The minister's role needs a low visibility in this area outside of his role suggested above as

a midwife or as an enabler. The author feels that the minister can maintain his role more effectively, especially as a mediator and reconciliator. This function as a mediator and a reconciliator is a very important function in any community development program.

In respect to the overall direction in unifying the program, both the working and spiritual reflection, the author suggests a small group or council who are directly involved within the programs of the community and the church. A collective effort and direction is probably the most feasible and democratic device for the multi-service center model.

Spiritual-Reflective Program

The key position where the minister can fully use the leadership role is in the area of the spiritual-reflective program. Society has given the minister his specific role and has publicly ordained him through the institution solely given this responsibility -- the church. The minister in the church is the sole individual in society who has the responsibilities of officiating in family rituals such as the performance of marriage, baptism, funeral, and the eucharist. The justice of the peace can only officiate in marriage. These ritualistic roles of the minister have been a historical tradition which needs to be preserved. The functions themselves

are important but the expressions need to be flexible in their ways of fitting themselves to the occasions or context of the situations. Many young and old ministers today are using innovative expressions of their functions in society. The key point obviously is to be flexible or contextual in their approach.

The important emphasis in the spiritual-reflective program is its concern about the salvation or wholeness of the entire community. The activities of the week can certainly overwhelm many in that they forget the directions, goals, and objectives which they have set out to do in their earlier planning. Other individuals become fragmented psychologically, emotionally and spiritually because they too need the experience of spiritual-reflection to help them to be whole again. The exercise of spiritual-reflection also provides for individuals the opportunity to take time for evaluating programs and individual goals which they set for themselves at the beginning of their programs. In addition, spiritual reflection may also offer new directions and objectives. This is why the author suggested earlier that the minister's role is not in the area of key leadership but rather as an enabler or a midwife.

In addition, the minister's message to his community must embody prophecy, dialogue, and hope. And in

so doing, hopefully, he attempts to fulfill the ministry of Jesus Christ in making his people whole through the spirit of salvation.

The prophetic aspect of the minister's message is necessary to education especially if the method of conscientization is applied. Special attention must be developed to call out the evils and injustices in society especially to those who are in power and who oppress the disenfranchized and the unfortunate. Also prophetic stands on issues which help liberate all people must be risked at all times to be consistent with the cry for self-determination and liberation in all human aspects. The prophetic aspect calls for a break with the present model of development, in favor of the awareness that man has the power to transcend his history. No education or politics is liberating unless the people question institutions and the results obtained in the construction of a responsible community. Thus, in prophetic ministry, the need to express and communicate a radical assessment of the very meaning on earth is urgent.

To be consistent with the theology of the oppressed, especially its emphasis on participation, it would be helpful for the prophetic minister to recall in his message to the community the importance of such

liberating subjects as Freire's principles of self-determination and liberation.⁵² The first principle, again, is the reflection on man himself by an analysis of the concrete environment of the individual. The second principle lies in man transforming the world after developing man's faculty of awareness and a critical mind by means of which he makes choices and decisions and which, in turn, can liberate man instead of domesticating and adjusting him.

The third principle is that "man is able to lift himself to a higher level of awareness and become a subject in proportion to the extent to which he intervenes in his society, reflects on its context, and commits himself to it."⁵³ Thus, in relationships with man and nature, he becomes what he is. Freire's fourth principle is that "man creates culture to the extent to which he integrates his social and cultural environment, reflects on it, and responds to its challenges."⁵⁴ Freire uses the word culture as the total result of human activity, "of man's attempt to create and re-create, of his efforts to transform and to establish dialogues with other men."⁵⁵

⁵²Sanders, op.cit., p.3.

⁵³Ibid.

⁵⁴Ibid.

⁵⁵Ibid.

Finally, the fifth principle suggests that

"man is not only the creator of his culture by his relationships and his response to nature's challenges, but that he also makes history by this response and his relationships with others. It must be clearly understood that man can only make history if he is able to grasp the trends of his time. If he is incapable of doing this he will be carried along by the events of history rather than making history himself.⁵⁶

In summary, then, the prophetic aspect confronts and supports those who break with evils and injustices and creates the context which enables an individual to become a Subject, to transform the world, to relate to other human beings, to mold his culture, and to make history.

Earlier in the chapter, the author suggested dialogical thrust as a methodological possibility toward community development. The minister must master this art of dialogue as he relates in the sphere of spiritual-reflection. Reuel Howe spoke of this dialogical relationship through his ministry of mutuality.⁵⁷ The mutual ministry consists of mutual expectancy, mutual attention, mutual respect and mutual trust.

Dialogue in the spiritual-reflection takes place in a relationship of mutual expectancy. It produces a personal encounter in which one addresses and the other

⁵⁶Ibid.

⁵⁷Reuel L. Howe, Herein is Love (Valley Forge: Judson Press, 1961), p.91ff.

responds, thus, leading to a real meeting. When we practice expectancy, according to Howe, we are

preparing ourselves for possible depth meetings that may take place between others and ourselves. Preparation in this sense means ridding ourselves of prejudices and preconceptions, fears and anxieties, ulterior motives and purposes, in order that we may speak the word of love and truth to others, and to really hear the word of love and truth...that they speak to us....(B)ecause we have prepared ourselves for a real meeting between people, we will not so easily seek to manipulate and exploit them.⁵⁸

The dialogue of mutuality calls for mutual attention. This mutual attention is achieved through the attentiveness of both beings interested in each other. Thus, listening and hearing are of prime importance. The reward for attentiveness is that others will respond with clues in the form of questions or comments that will enable us to meet them at the point of meaning of their life. "Attentiveness is...alertness to the lonely cry of man, and respects rather than violates the individual's separateness and sanctity."⁵⁹

Mutual respect is another quality necessary for a meaningful dialogue of mutuality. "Respect for oneself and others is not as common as one might expect. We find self-concern and concern for others, but not respect."⁶⁰

⁵⁸Ibid., pp.91-92.

⁵⁹Ibid., p.94.

⁶⁰Ibid.

Without respect for oneself, respect for others is hard to maintain. Further, mutual respect has some basic characteristics. First, there is respect for one another as autonomous deciding persons.

We cannot make...others do what we may think they ought to do. We can only meet them with whatever resources we have, and out of respect for their own power of decision and action, leave them free to make their response.⁶¹

This is not saying that we would not be involved in their decisions. We can be involved through our presence, concern, and respect for the decisions as they make them. The danger of making decisions for others is the fact that our decisions and way of life may not work for them. Closely related to one's autonomous being is the respect for another's dependence. This is not saying that we need to increase their dependency by respecting them or exploiting their dependency, but we need to meet them in their needs.

Mutual respect also calls for respect of others who must answer for their own lives....Therefore we respect ourselves as having within ourselves the power to answer for our own lives. Mutual respect for one another, as responsible beings, increases our self-respect, and conversely our growing self-respect increases the respect we have for others.⁶²

⁶¹Ibid., p.96.

⁶²Ibid.

The third and last quality necessary for the dialogue of mutuality is mutual trust. This implies confidence that others will make the right decisions for themselves and that they will have regard for others as they make their decisions. The crucial point in trusting others through dialogue does not mean that we shall be successful in all our endeavors. People's response to being trusted is not dependable or consistent. "Trust, if it is to do its full work, must include mistrust, just as faith must include doubt."⁶³ Even with all of these obvious realities, trust still gives quality to life through trusting in what God is trying to accomplish in us and, thus we ought to trust one another.

The message of hope is one of the central messages of spiritual-reflection. If the theology of the oppressed is to speak realistically and cogently to a people whose lives have been worn down, whose best hopes have so often been frustrated, and who have been reminded at every turn by human word and action that they are less worthy than other ordinary humans, it must have a new and fresh message of hope for the future.

The theology of the oppressed must be a theology of hope; it must hold within its content a promise to be

⁶³Ibid., p.98.

redeemed within the earthly life span of those who possess such a hope and who discern such a promise. Under God, it must be clear gospel message of new light and new self-understanding of what it means to live, even in a world of despair, which can provide a sufficient reason and right for the Filipinos to hope within the American context.

If the gospel message is to be real for the Filipino community, the theology of the oppressed must concur with Moltmann that "those who hope in Christ can no longer put up with reality as it is, but begin to....contradict it. Peace with God means conflict with the world."⁶⁴ Further, to be adequate for the Filipino community, the theology of the oppressed must speak of a new vision, if there is no clear vision of the future, the Filipino people might easily adjust themselves to the present. The theology of the oppressed must provide them with some new words of hope; it must provide them with the will to break away from the present toward the future.

To be consistent with the messianic God mentioned earlier in the chapter, the new meaning of God is made important only as a new type of Filipino takes shape. An

⁶⁴Jürgen Moltmann, Theology of Hope (New York: Harper & Row, 1967), p.21.

adequate hope for the Filipino community must rest upon a God concept that will embrace the aspirations of Filipinos for the future.

Within the aspirations of hope, the ultimate concern is for a community wherein all can share as equals. There will be a pluralism of ideologies, interests, aims, aspirations, and personhood, and no one will, for any purpose, be denied opportunity to achieve or be excluded from community. Such a climate, however, will not exclude the emergence of new concerns, new struggles, new aspirations, and a yearning for even newer levels of maturity for the individual and community.

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